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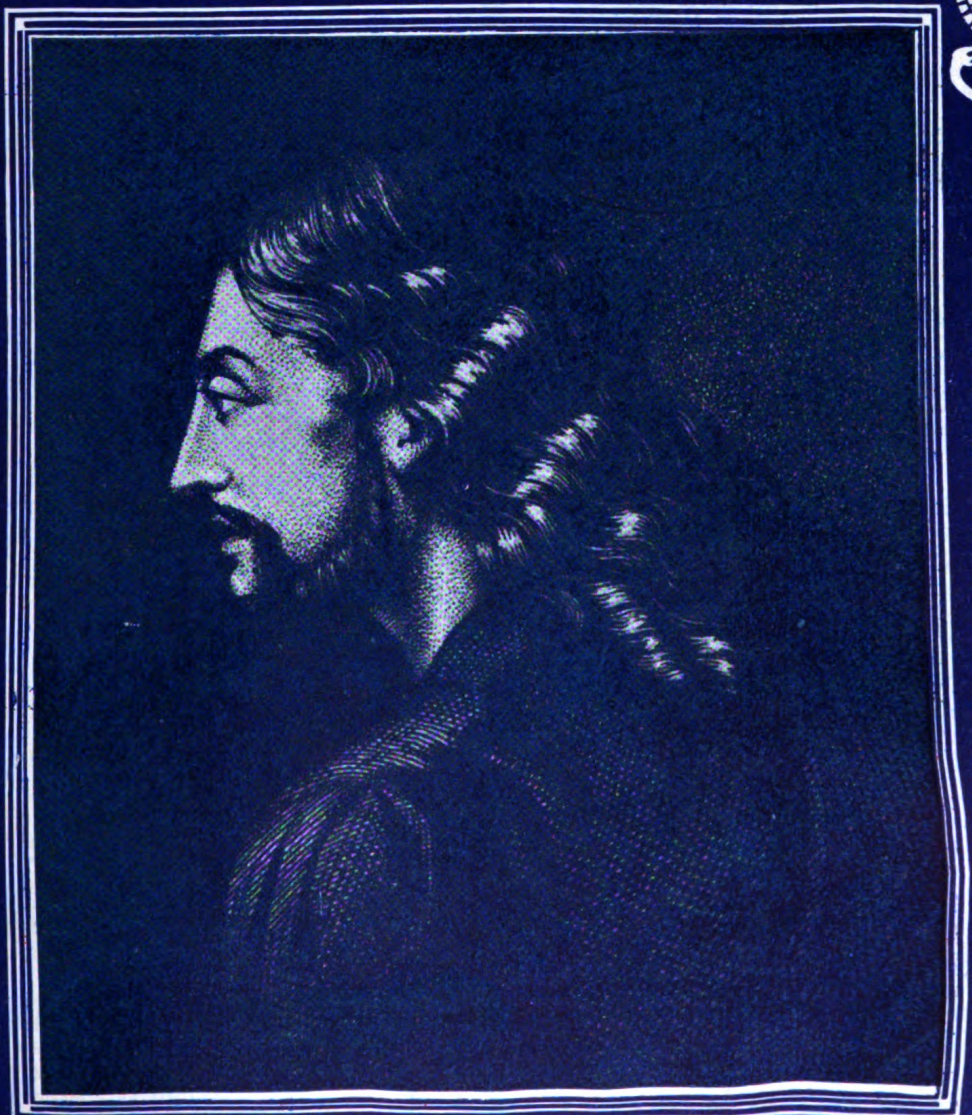
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APRIL 1913



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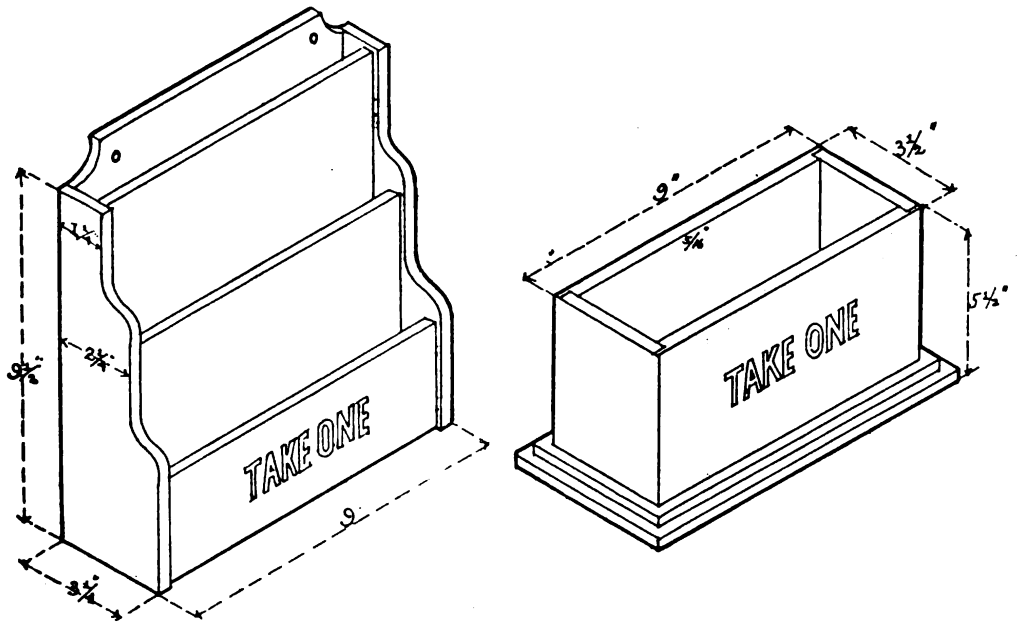
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THE AMERICAN THEOSOPHIST

THE JOURNAL OF OCCULTISM

In the May issue of The American Theosophist there will be names to conjure with, and you will find that the magical use of the names has produced literary tricks that will "both entertain and instruct" (in the words of the ticket seller), and make you want to stay through the entire performance.

White Lotus Day falls in May. Do you know what anniversary that is? A great Initiate of the Nineteenth Century died in May, 1891, and this issue of The American Theosophist will commemorate the day that that marvelous woman was released for the time from her arduous task of slaying the dragon of materialism. There will be a picture of her in the May issue of The American Theosophist that you have not before seen. So far as we know this is the only extant profile view of the greatest Russian. Of course there will also be interesting things to be read about her in the May issue.

The greatest living speaker will be represented by a lecture—one of the best lectures that Mrs. Besant has delivered, you will agree.

That perennially interesting subject of dreams will be looked at from a new angle by Mrs. Russak.

There is a very readable contribution by Darye Hope which will show how interesting is the study of the forces which move men at important periods in their history.

We welcome a writer to the pages of The American Theosophist who is rather new there, although he is very well known in our sister nation, Great Britain, as an accomplished word weaver. It is Charles Lazenby, B. A., and he writes upon the interesting subject of "Occult Caves."

Of course it is impossible to even mention all the interesting material that will come to you with

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THE JOURNAL OF OCCULTISM

FOR

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Owing to the August number being out of print, we were only able to get a few copies bound.

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By Him Who Sleeps at Philae.
The City, the Hills and the Sea.
The Coming of the Christ and What it Means.
The Crucifixion.
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The
American Theosophist
and the
Theosophic Messenger

Vol. XIV. April, 1913. No. 7

BY THE EDITOR

HE WHO IS RISEN

IN studying the various pictorial conceptions of the Christ, it is apparent to the student that the artists were dominated very largely by the ideal of the Man of Sorrows and of "gentle Jesus, meek and mild." So the Image of the Divine One with which the world is most familiar is characterized by the aspect of great seriousness, sorrow and pain and a certain meekness which the artists unfortunately have not been able successfully to depict without introducing a note of weakness. There are a few that show great strength, and among these one has been found in the Capella Palatina, a copy of which was reproduced in a recent number of *The Theosophist,* and forms the subject of our frontispiece. This is said to be more nearly an accurate representation than any of the paintings or drawings which have yet been observed.

Another representation known as the Christ of the Emerald appears upon our outside cover and this too, while it may not represent Him just as He appeared, nevertheless is interesting as being one of the few that express more of the strength side of His Nature than

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the representations more commonly known. In contemplating His Divine compassion and love for humanity, His children have been apt to forget the enormous power that irradiated from His Sublime Person.

At this Easter time, when so many hearts are filled with the love of Him, His devotees would approach one step nearer to an understanding of Him could they but couple with the tenderer conception a deep sense of the majesty of His being.

SACRAMENTAL WINE

THE following letter raises an interesting point, namely, in the Holy Supper did the Christ employ wine fermented or unfermented? As the Bible does not make it clear if the wine were of one grade or the other, we are left to form our own conclusions as to which the Sublime Teacher of Gods and men would be likely to use. When He came, the same problems confronted human nature that exist today; the same weaknesses had to be protected and strengthened and the same example had to be set. What would He do if He were with us now? With the terrors of the drink habit before Him now as it must have been then, what do you suppose He would do? Use the pure unfermented juice of the grape or that which had rotted through spoiling and so become a menace to the physical and moral health of those who use it? It is obvious that the presumption is all in favor of His having used the unfermented variety. Therefore it is unworthy of any religious body that claims to represent Him and His ideas to imperil the morals of even one member, as is set forth in the following letter, upon a presumption so false in its likelihood.

Dear Mr. Warrington:

You will remember that you very kindly wrote me in answer to a question in regard to taking wine at the communion service. Following your advice, I spoke to our clergyman about it. He could give no good reason for its use beyond that the Master had used it and it had always been the custom. He admitted that, being only a symbol, it was essential that it should be exactly what was originally used, and that it was possible that if the Master were here now He might not use it.

But this is a matter which only the Bishop can decide, and, to show his attitude, will cite an instance:

Some years ago in a village within this bishop's diocese, there was a young man who had a great weakness for drink, though in other respects a most estimable young man. He made great efforts to overcome the habit and, having apparently succeeded, would partake of the communion, when the taste and odor of the wine would overpower him and he would return to his old habits.

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Friends and relatives took his case to the bishop and pleaded with him to have grape juice substituted for the wine. The bishop utterly refused to make the change and the young man's family and at least one other left the church.

In the course of the conversation I said that Theosophy was not opposed to the church and did not wish its members to leave it. The rector answered: "But it takes them from the church if it does not allow its members to take part in so important a service," or words to that effect. He also said that there was so large a proportion of water mixed with the wine that a person would get scarcely a drop of wine.

I see now that I was trying to settle the question by considering the "fruits of action," rather than the principle involved.

The Church has everything to gain by substituting the non-alcoholic wine for that which is used, and nothing to lose.

THE CRIMINAL, OUR BROTHER

THERE is one fundamental truth to which mankind seems perennially blind: its inherent and unalterable solidarity. When this great truth is measurably realized and is not simply a question of lip belief, when it is one of daily practice and keen inner realization, then there will be justice for all. It is the most obvious of all facts that the hope of the future lies wholly along the line of inaugurating activities that tend to produce a response in the souls of men to this sublime fact in nature that all men are one and none can separate his interests or welfare from that of another. Obviously, the cosmic powers are engaged in building a perfect organism for divine life of which every being is an element, and certainly the completion of this cosmic task can never take place until the last stone employed in the structure is hewn to the right form. Therefore no matter how perfect any individual man may become in his individual separative nature, he nevertheless is still imperfect and wanting in his corporate nature so long as there is one brother remaining in a state of ignorance.

Educate the criminal. He is your younger brother, seeking experience ignorantly and in a mistaken way. Do not punish him. You cannot help him by killing out even the little good that he has. Train him as you would a child. He is as potentially divine as you, Mr. Respectable Citizen.

Did you ever read in one of the world scriptures that "inaction in a deed of mercy becomes an action in a deadly sin?" I wonder if in the Book of Realities the sin of the cold and hungry criminal for stealing to satisfy his needs is a fractional part as great as the crime of those who refrain from using their wealth and talents in educating and training our criminal class into higher grades of mor-

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ality. Awake! You custodians, trustees of the world's power, and help your younger brethren, for you are in truth your brother's keeper!

THE RACE-MIND PREGNANT WITH SPIRIT

IT is a voice eloquent with the spirit of the times that sounds forth from time to time in the public press such expressions as the beautiful poem appearing in this number, entitled: *Again, the Angel Speaks to Men.* The idea that the longings of the race produce the man who will satisfy those longongs is a deep-seated truth. Such race longings produce a Lincoln, a Garibaldi, a Bruno, a Jesus.

The crisis of the time takes shapes in the multitude of life's problems, all brought now to a fine focus—a whole brood of problems of every kind and condition in every corner of the world. From the great mass of humanity upon whose souls these problems press for solution comes a great race cry, both mute and expressed, for Light. That cry will as surely bring forth its adequate response today as it has ever done in the past, and there are numbers and numbers of souls who feel to the innermost of their being that the sublime World-Teacher, the Christ of the people, the Teacher of Gods and men, will fulfill His promise to come again, and that that promise will be fulfilled in the time of the present generation.

So there is an eager expectancy felt all over the world for that Mighty Teacher Who will come and teach men the true laws governing the human family and show how their present disruptive difficulties may be truly and well organized and brought within the sweep of the divine world.

EVOLUTION IN ORGANIZED CHRISTIANITY

THE spreading of peace and the bringing about of unity in the major affairs of life are momentous necessities in the preparation for the coming of the Great World-Teacher whose early advent promises to solve the crucial world-problems. It therefore is a hopeful sign of the times to read that recently "delegates representing seventeen million church members have been taking part in the discussion of the Federal Council of Churches at Chicago." May the press prediction that "there will not be the five hundred and odd Christian sects in the near future" be happily realized!

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TRAVEL CARDS AND TRAVEL TALKS

By L. E. Girard

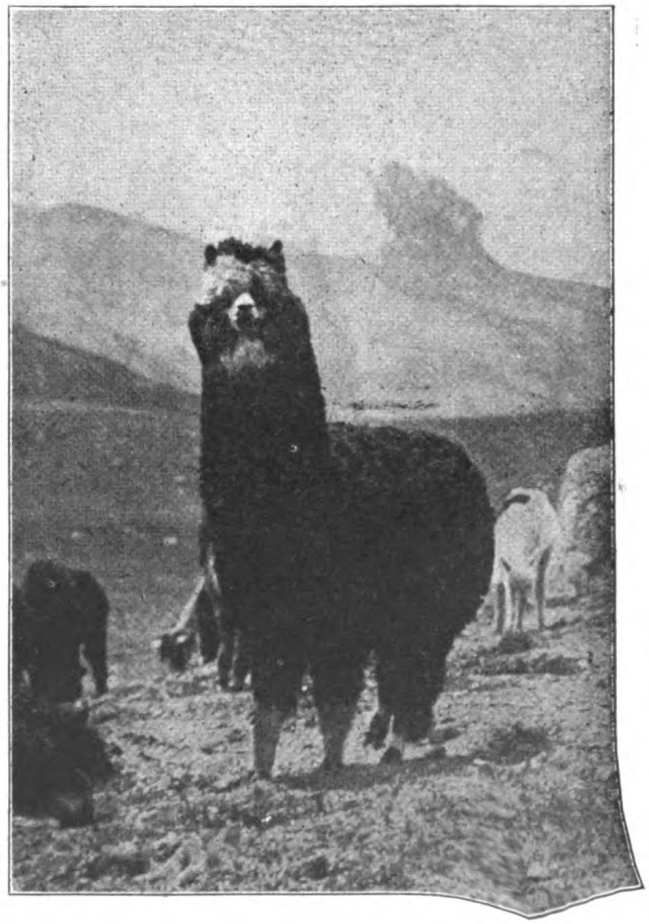
Prospero: *I'll deliver all;*
And promise you calm seas. THE TEMPEST.

EACH AFTER HIS OWN KIND

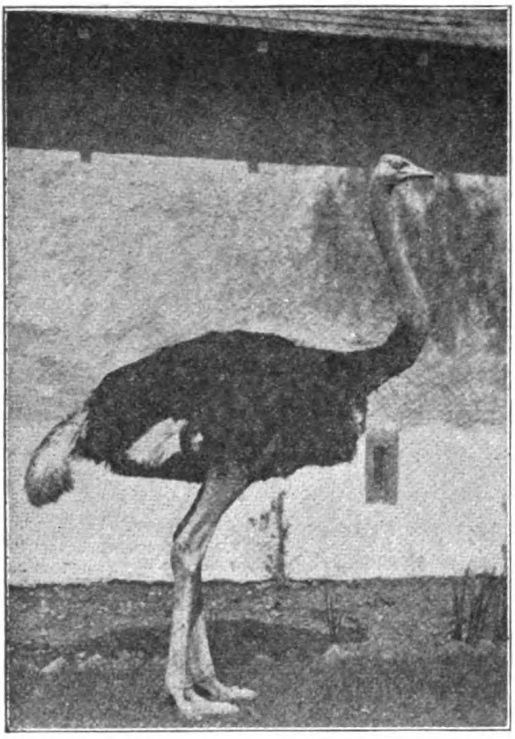


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Corners of the world contain strange creatures and strange plants, vegetables, beasts and birds built upon specifications that do not co-ordinate well with those upon which have been produced the animals we see more frequently. We are accustomed now to the sight of that gigantic product of the African and Asiatic jungles, the elephant, the only animal with two tails, as Cooper remarks. The giraffe and a host of other strange creatures are relics of bygone ages, incompletely developed specimens bred by an almost forgotten race. Such an one as this is no doubt the llama of Peru, the curious half-sheep, half-camel of the Andes. His long wool, his head and his legs lead us to believe that he is a sheep. But the long neck and general contour of the



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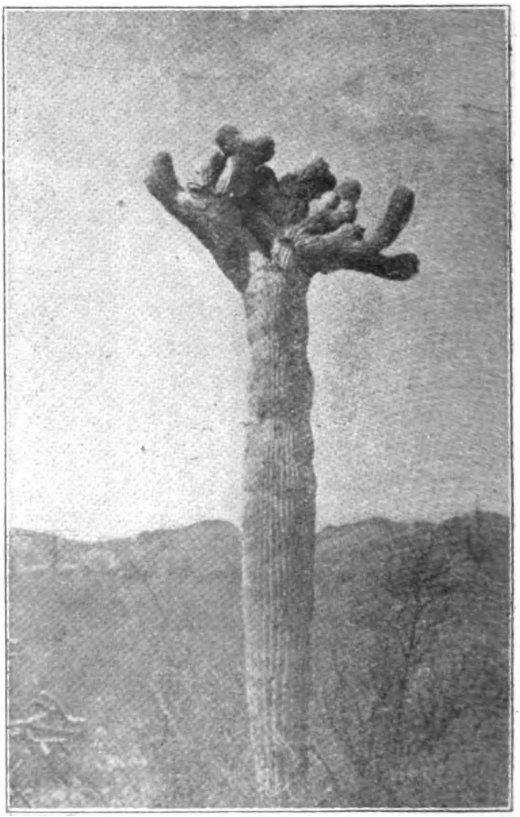
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foreparts are surely not those of a sheep.

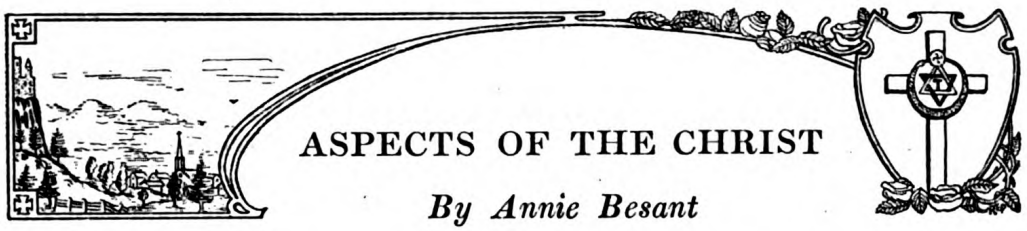
Occasionally we see specimens of that gigantic bird, the ostrich. Some of these creatures weigh as much as two hundred and fifty or three hundred pounds, and they can easily carry a man. It is from birds such as these that come the tales of the roc in the Arabian Nights; perhaps the ancestor of the ostrich is really the roc. At any rate here he is, not beautiful, but immensely powerful; not graceful, but swift. The King of Birds fallen from his high estate, and become a farm for the production of decoration of ladies' hats!

The vegetable kingdom is as full of strange anomalies. There is the characteristic vegetation of New Zealand, the enormous and graceful fern tree, with its fronds reaching many feet in the air. Elsewhere one hears strange tales of carnivorous plants and of poisonous orchids.

These are also the relics of the horticulture of Lemuria and Atlantis, some of them gigantic plants of slow growth; others spring up with astonishing rapidity. In the Arizona Desert stands this splendid example of the cactus, towering above the chaparral and the sage brush. and casting upon the surrounding country its age-old shadow.



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ASPECTS OF THE CHRIST

By Annie Besant

A lecture delivered at the Annual Convention of the T. S. in England and Wales, 1912.

I HAVE chosen for our thought tonight a subject which appears to me to be one of profound interest and one also of great practical importance. For no subject in the western world touches more nearly the hearts of men than the subject of the Christ. Round that name are entwined all sacred memories, all loftiest aspirations, the ideal of a perfect manhood, the manifestation of God Himself. On the other hand there are many intellectual questions concerned with it, and it is impossible to escape from those questions in the modern world—historical discussions as to the date at which He lived; critical discussions as to the authenticity of the records in which His life is inscribed; dogmatic controversies as to His nature, whether He be God and man, God or man, or only man; whether His rightful place is that of a great Teacher or of a supreme Object of worship; how He lived and how He died; all these are questions which grow up around His name; these are questions that the intellect must decide.

Now when you come to the atmosphere of the intellect, you inevitably come into that which is and must be critical, calm, balanced, more or less cold. Whereas on the other side the deepest, the most passionate emotions of human nature are concerned—emotions of reverence to God, emotions of passionate admiration of man, emotions of aspiration towards the spiritual life, aspirations the holiest and the deepest. And hence we find that round the intellectual discussions have raged the floods of emotional feelings, to the injury of both. Everywhere the emotions come in, the intellect becomes biased and cannot judge aright. Where the intellect is concerned emotions are a danger, not a help. But on the other hand, the emotions concerned being those which are the most inspiring, the most elevating, the most spiritualizing, it is necessary that they should have their place, that they should enjoy full liberty of expression, that they should go out to the Object of worship, that they should purify the heart as well as inspire the life. We cannot do either without the intellect or without the emotions. Both have their place, both have their value; but in order that each may have its full value

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it must have its rightful place assigned to it in this great central subject of religious thought. The intellect must be given its full, free play, the emotions their undisturbed expansion. And we shall only be able, I think, effectively to do that if we regard the whole subject in that light of the Divine Wisdom which includes the intellect and the emotions, but which also recognizes the place and the supremacy of the Spirit. And I want if I can tonight to help you to a view which it seems to me—if it commends itself to you, and if you study it—may help you to understand, as you should understand by the intellect, but may leave to you untouched, nay, untouchable and invulnerable, that Christ of the human heart to whom the Spirit raises himself in his moments of highest realization, far away from every wind of controversy, from every storm of discussion, in that pure unclouded air of the very heaven itself, where intuition sees and reason bows down in silence, where the Spirit speaks and all lesser voices are dumb.

Let us take first the intellectual view and glance at this historically, of the life itself, and then, from the standpoint, still intellectual, of comparative religion. Let us then glance at the dogmatic side, round which so much of controversy has raged and still may rage. Then let us see how the Christ appears as the Ideal of the soul and how He rises above all the controversies of history and of doctrine in that mighty, all-compelling form which has been called the "Logos of the soul." If thus perchance we can study some of the many aspects we may be able to keep the inspiration of the ideal untouched and may walk calmly, thoughtfully, in study careful and accurate, amid all the intellectual difficulties that have surrounded the subject in the past, that inevitably still surround it today.

And let me say, ere beginning this intellectual part of our study, that if there is one subject more than another which should be a subject to unite and not to divide, it is that of the thought of the Lord of Love, of Him who is to be the Buddha of Love, as the Lord Gautama was the Buddha of Wisdom. Round that sacred name the battles of the churches long have raged. The name which should unite according to the prayer "that they all may be one, as I, Father, am in Thee, that they also may be one in us," that prayer has fallen, as it were, unregarded to the earth, has brought down no answer. has found no acceptance; for Christians have quarreled over Christ more bitterly than perhaps over anything else. And sad indeed and terrible would it be if we, who preach the brotherhood of religions, should copy that worst side which makes the holiest subjects subjects of controversy and raises the storm of human passion within what should be the Holy of Holies of the Sanctuary.

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To avoid this let us look at the intellectual side quietly and calmly as befits students. First the historical. On that Occultism speaks clearly and distinctly, as we have learned from the Masters of the White Lodge, from the messenger whom They sent to us, H. P. B., confirmed by the study of later workers. And this view is supported by much in the story of the past and by one or two teachings that are worthy of consideration in the record of the New Testament itself. It is the story of a Hebrew youth, born about a century before the beginning of the Christian era, trained partly in Egypt, partly in the monasteries of the Essenes, coming forth at about the age of thirty to be a teacher among his people, recognized by them as known in the days of his youth. On him descended the Spirit of the Holiest and, descending, on him it abode, and in that moment of descent was the coming of the Christ to occupy the chosen body which He had selected for His stay on earth. Then a brief life of three years among men, a life of uttermost beneficence, a life of many wondrous healings as well as of exquisite teaching; the gathering together round Him of a few to whom He taught the deeper doctrines, some of which they later were to spread abroad—"Unto you it is given to know the mysteries of the kingdom of God, but to others in parables;" sometimes the enthusiastic love of the crowd, sometimes the passionate hatred, attempting life; finally in the city of Jerusalem, in the very court of the Temple itself, a riot breaking out, a terrible stoning, the passing back of the Christ to His own place, the murder of the body in which He had dwelt, the taking up of the body, the hanging of it in mockery on a tree by those who had slain Him.

Such is the ancient story, the story of the records of the past, confirmed by traditions which have passed downward through the Hebrew people, who tell us of this young Teacher in the days of Queen Salome, who preached and taught, who was slain and hanged on a tree. And it is confirmed by those words spoken by Saint Peter, recorded in the *Acts of the Apostles,* when, speaking reproachfully to the Hebrews of his day, he spoke of "Jesus, whom ye slew and hanged upon a tree." Then, still following the record, how the Christ for forty years and more continued to come to His disciples, teaching, guiding, instructing, inspiring them for the great work that was to be done; how gradually they dispersed over the nations, gathering disciples and carrying on the work, until in the later days that great recruit was won to whom the Christ Himself appeared sending him forth on his great mission, he who laid the foundations of the Church as Church, the great Apostle Paul, who declared that he knew naught among them save Christ Jesus and Him crucified.

And then the spread as known to you, the spread of the doctrines

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of the great Teacher; and side by side with the outer preaching, the Mysteries of Jesus. The teachings in those, as I said, were begun by the Christ Himself and carried on for some forty years or more. Forty years is the time given by one of the great Bishops of the early Church. We should be inclined to make it somewhat longer than that, but the date has not been very carefully measured.

Then the birth of Apollonius of Tyana, he who was sometimes called the Pagan Christ, the disciple Jesus reborn in the year 1 of the Christian era, taking up the work, travelling far and wide, Messenger of the Great White Lodge, making in various places in Europe centres of occult force to be used long, long afterwards when again a great Teacher should appear, passing away out of the body and taking up the work of the Mysteries of Jesus, becoming the great Teacher of the Mysteries, instructing, guiding, helping during the following centuries.

One writer among the early Fathers of those Mysteries, one great Bishop who underwent martyrdom, tells us how he was taught in the Mysteries, and how the angels came to teach; gives us some of the things that they were taught, the great graded hierarchy of angels and the mysteries of the heavenly world. And then others speak of these same Mysteries. Saint Clement of Alexandria tells us much, tells us much that he says will not be readily understood by all, but they will understand, he says, who have been touched with the thyrsus—the rod of Initiation, the cone-crowned rod, with which every candidate in the Mysteries was touched, by which the sacred fire was set free, so that the eyes were opened and the secrets of the unseen world revealed. Those who have been thus touched, says Saint Clement, will understand the allusions that he makes.

And much more is told us by Origin—he has not the prefix of Saint, though he well deserved it, because on some points his doctrine was too liberal for the party which became the dominant party of the Church. He tells us much about the teachings, how they were given by the Christ Himself, how they were given in the secrecy of the house after the crowd had gone, to His disciples in the house, quoting the words of the Gospel. How these teachings were handed down from one to another, never written but always "from mouth to ear," as the phrase has it, and told only to those who were "perfect." The word "perfect" was used for the Initiated. (Some of you may recall that it is used in Modern Masonry, the tradition still alive.) We read also in Origin some of the formulæ used, and we learn from him that they who were thus initiated were the Gnostics, the knowers. They *knew,* they not only believed. And he says that no Church could last unless it had the Gnostics as its pillars. It was true that the Church had medicine for the sinner, but it had also knowledge for the wise, and only "those who knew"

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could keep the Church safe from attack and its doctrines safe from degradation. Read, when you have leisure, his wonderful description of the Gnostic and his life. Then you will realize something of the power in the early Church where such Gnostics were the teachers, and where none might pass to the highest grades of the priesthood unless they had passed through the Mysteries and had learned in the presence of others the secrets of the faith, confided to the circle of the perfected.

And so we find, looking thus at it from the historical point of view, a succession of stages of teaching. The Christ Himself in the body of the disciple, able to stay but for a short time and then slain; the disciple reborn to carry on the work, and until his rebirth the great Master Himself, the Teacher in the sacred circle of His Initiates. Then the travelling far and wide of the great Messenger, the making of occult centres, the preparation for a future then far from the birth, but which we are finding now as the near future. For those secret centres, existing as they do in Europe, are the centres whence the light shall spread, the centres where the Masters shall stand, where disciples shall be gathered, whence the teaching shall go forth.

And so looking, we come on to the time when in the Mysteries the teaching still was given which made the Gnostics of the early Church. Then a great change comes over Christendom. Christianity and the State embrace, the State wanting to use the religion in order to win wider power for itself, and so making treaty, as it were, with the Church. And then the gradual passing away of the Mysteries, slowly, through the centuries; the gradual withdrawal for want of pupils and the passing on of the memory of the Mysteries to little scattered bodies of people who, under various titles, carried on the scientific studies which had formed part of the learning of the Mysteries; now and again publishing under mysterious names some of the results of their labor, publishing those strange things called the rosaries, "under the sign of the rose," the secret sign, giving alchemical and medical mysteries, daring not to speak aloud and plainly, because of the danger.

And so gradually the occult knowledge was veiled more and more deeply, for the blood of the Christ did not fall only on those who shed it nor on the people to whom they belonged. It has fallen as a shadow over the whole of Christendom, hiding the Mysteries, making invisible the occult side of truth. For the persecuting mind awaked, and the prison gaped for those who knew the hidden things of the Spirit, and the lips were silenced and the tongues were rendered dumb, and the outer knowledge was thrown into the form of dogma and the inner knowledge was proscribed as Gnosticism and heresy. It never died. It was handed on from group to group; the torch of

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the Wisdom was never wholly extinguished but none dared to speak openly; and so we have come down to our own days, where still the veil is thrown over the Mysteries—a veil now to be gradually withdrawn, because once more the feet of the coming Christ are heard and the world must be prepared for the coming, the thought of the Mysteries must again be a reality. And as during the last thirty years the doctrines that lead to knowledge have been spread far and wide, so now the outcome of those doctrines must be gradually rendered familiar to the minds of men—the great facts of Initiation, not only in books as words, but in life; the fact that Initiation is as possible now as in the far-off past, that men and women pass the portals now as they passed them long ago. And in the coming years you will find gradually more and more will be spoken, more and more will be declared, in order that some of the arrows of skepticism may break on our breasts and be blunted ere He, the Master of Masters, shall come to face the unbelief of the world. And so you will find gradually we shall talk more and more of these things and shall talk more and more openly. Let the world mock as it mocked before. Facts do not change because of ridicule. Far better they should mock the servants than the Master. Far better they should ridicule and scoff at the disciples than at their Lord.

Thus you have that historical side reviewed. You should study it, as far as you can. Be willing to reason about it, to discuss it, and do not mix up your feelings with that part of the study.

Next you come to the critical side, the side of the doctrines. There you should try to gain some knowledge, for such knowledge is valuable. How the experiences were written; who wrote them; why they are all written not as the gospel *of* so-and-so but as the gospel *according* to so-and-so, pointing out the existence of different schools of tradition in the Early Church. There was one school of tradition that bore the name of Matthew, another of Mark, of Luke and of John, each writer giving the tradition according to a school named after its head in the eastern way. I think that all now practically admit that the Fourth Gospel—that according to Saint John—belongs to the great Neoplatonic and Alexandrian school, that it is less the record of a life than the record of a heart and mind. This gospel is very different in tone from the others and is quite irreconcilable with them as regards the outline of facts, but it is pregnant with the deepest lessons, full of the most inspiring thought. And just as that Neoplatonic and Alexandrian gospel is said to be "according to Saint John," because in him was more of the mind and heart of the Christ than in any other of the apostles, so the others also are marked as to their origin and give us the varying traditions which have come down, the story of that wondrous life. Learn something of their value as historical documents. You ought to know something of that as students.

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And you can study it quietly, indifferent to many points that may be raised, because they do not touch the real Christ but only the authenticity of the particular documents. The proof of the Christ is not in the writings but in His Church and in the devotion of the ever-growing milllons of human hearts, generaton after generation, round His feet. Read all criticism fearlessly; it cannot touch aught that is of value.

Then we come to a type of criticism which does not so much criticise the different documents, though it grows out of that, as challenges the whole conception of this historical Christ. That I think is growing, on the whole, weaker now than it was some thirty years ago, when it was very strong, when Strauss' *Life* came out, when the idea of the Sun-myth dominated, itself enormously strengthened by many of the archaeological and antiquarian researches, by the discovery of similar stories round the lives of many Saviors, of identical symbols—like the symbol of the cross, everywhere to be discovered in the ancient world, but rarely in the catacombs where Christians were buried, where it was less frequent as a symbol than others which later dropped out of sight.

The crucifix, you will remember, did not appear till about the sixth century after Christ. But the cross existed in the world tens of thousands of years before the birth of the Lord Maitreya as the Christ. On the real meaning of the cross, however, I shall have a word or two to say presently.

You have, then, the idea put forward that the whole so-called history of the Christ grows out of the Sun-myth stories. A mistaken idea, but a profoundly interesting one, because while the story of the living man did not grow out of the Sun-myth, much of the Sun-myth gathered round the living man and clothed Him in garments that in His own physical life He did not wear. And there lies the interest. A very large amount of the story of the Christ—of the Christ sometimes spoken of as the cosmic Christ, or the Second Logos—belongs to the great religion of the Sun.

You all know that myth is much more important than history. History is the record—I was going to say of facts, but very often not even of facts—and it is only that. And a fact, you know, is a very poor little thing when you come to look at it. It is only the fourth or fifth reflexion of the great truths in the world of Ideas; when a great Idea is in the heavens it is thrown downwards into grosser and grosser matter and each grosser sphere cuts off one aspect of the Idea, and when you have got most of the aspects cut off and the Idea comes down to the physical, you call the fragment a fact. That is what facts are. And you think so much of them. Now the myth is the expression of the Idea as it exists in the heavenly world and that is always true. It comes down then in the pictorial form and the picture con-

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tains much more than the word, the dogma. The picture of a thing tells you much more than a few words describing it. Put a thought into music and it tells you more of its beauty than if you only described it. Paint it on canvas, carve it in marble, and more of the Idea comes through than in the mere description. And so with myth.

The great myth is the truth that the Second Logos, pouring out His life into the world—He whose body is the Sun—sends that light and life into the world, supporting and maintaining and vivifying. The Sun-worship of the elder days was not only a collection of stories; it was the very life of the Sun, of the God in the Sun, poured down on the worshippers upon earth. It is the oldest and the mightiest of all religions, the religion of our far-off ancestors in Atlantis even; still more beautiful was it in the great City of the Bridge, the inheritance of the Aryan Race, as given by Vyasa. And that religion taught how the life of God interpenetrates His world, so that every fragment of the world is vitalized by the Divine Life. That it lives by Him, moves in Him, exists in Him, and if He could cease to think it, would pass away like a shadow of a dream.

And then the Elders taught the people how the Sun as symbol passed through the stages, year by year, which marked out the ideal human life. Born into the weakness of childhood, rising into the strength of manhood, giving life for the benefit of humanity, ascending into heaven to pour down blessing upon earth—the story of the Sun-God, they called it. And that you find in every nation; that you find traced fully or partially in the great scriptures of the world. And much of that great story wound itself round the picture of the Christ as the human lineaments faded and the divine shone out from within, until the adoration and the love of His followers could not distinguish between the glory of the Godhead and the glory of the manhood through which it shone and they called him God, who truly is God manifested in the flesh, not apart from us, but "the first-born among many brethren." For in each of us lives the same Divinity, in germ in us, unfolded splendidly in Him.

So that all that is *true*. And I want you to see it as intellectually true, so that you may not have a difficulty when you hear Him spoken of as the Son of God, the Second Person of the Trinity, the cosmic Christ, the Life of the world. Such Life there is, and such Life is embodied in every Son of Man. Fear not, then, when stress is laid upon that aspect, for it inspires man to effort. And as the light of the sun warms the physical body, so does the light of that divine Sun warm the human heart.

And thus you find a view made into an attack, where it ought to be made as an explanation and an increase of glory. And you find there the first explanation of the Cross. Plato spoke of the WORD, the LOGOS, as marked out on the universe as a Cross. But think a mo-

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ment of what that Cross is. The universe from the Platonic standpoint was a sphere and a cross marked upon it was the cross of equal arms, sometimes called the Greek cross. And the manifestation of the spirit descending into matter, crucified in matter, is the Cross, the equal-armed Cross, the Cross of the Spirit, first marked on, then submerged, then triumphant, in matter.

As this thought spread, the Sun-God and the Cross became identified. And the life of the Spirit outpoured upon the world had as its symbol this equal-armed Cross. Then, coming downwards, that is represented in the Mysteries. And inasmuch as it had to be represented pictorially, after the power to make living forms had passed because of ignorance, the Mysteries became a drama which was acted, and then the Sun-God no longer appeared triumphant on the sphere in space, but outstretched on the cross of matter, crucified in matter, and you have no longer the equal-armed cross but the Latin cross, one arm lengthened that the body of the man crucified may be thereon represented. And so the mystic teaching grew up and all still gathered round the splendid figure of the Christ. And out of that mystic teaching, the teaching of the Mysteries, in which the body was crucified that the Spirit might triumph, the lower self sacrificed to the higher that the higher might reign triumphant over the matter that was thereby redeemed—because of that, this double cross came into Christendom from the far-off past, the Cross of the Passion and the Cross of the Spirit triumphant.

And that in the truest sense is myth, the great spiritual truth, higher than all fact and ever represented in the history of the human Spirit. And Christ crucified is that magnificent ideal in which man arises triumphant, having crucified the lower self on the cross of matter; the body is dead and buried and then the Christ arises triumphant from the sepulchre, bearing on His banner the equal-armed Cross of the Spirit that has triumphed, that has made matter the servant of the Spirit and has redeemed the body by making it the subject of the Spirit—that wondrous, ever-true myth of Christ, to be relived by you and by me, if ever we would attain to the place of the Spirit triumphant.

And then, studying, we learn to understand, and we realize, as is generally the case, that there is a truth embodied in each conception and that what we want is the power to link the truths together and see them in their full, all-round perfection, instead of in their fragmentary aspects. And so we learn that the historical story of the man Christ Jesus is true and that such a Mighty One indeed has lived and taught upon our earth; and that the story of the Sun-God is true, and that a far higher, even the eternal Christ, comes ever down and lives in men, in order that the whole world of men may be redeemed and spiritualized; and that the story of the Mys-

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teries is true, in which every human Spirit retreads the path and relives the story and in his turn becomes a Christ, first crucified and then triumphant. So that instead of quarreling with any, we stretch out hands of welcome towards all, for all bring us a fragment of the truth, and all the truths join together into the perfect picture of the Christ that is the Object of worship.

On the dogmatic Christ I have not much time to dwell. But I will remind you that in the controversies which rent the early Church there were two especially: one which disputed—as though anyone could know anything about it—whether the Christ was of one substance with God or of like substance, whether in the eternal relation of the triple Logos one poor human word was more accurate than another in the efforts to describe. Over that the Church split, with the satisfaction of feeling that the severed parts could never come together again, because the question could never be decided. None save God Himself can know the mysteries of His own nature. And who are we to curse our brethren because they see those mysteries at an angle a little different from our own? And then there came the great controversy which cast the Gnostics out of the Church and made it neither Catholic nor Gnostic, neither universal nor knowing, because the Catholic cannot exclude and the non-Gnostic cannot know. The part of the Church left had no right to the name of Catholic, having cast out the other.

The Gnostics taught, as we teach today, that the body of the disciple was used for the indwelling Spirit of the Christ. There is nothing new and mysterious about that . I was told the other day in a letter that this was one of the secrets of the inner teaching, but that some of the outer people knew it. I answered that it would be very odd if they did not, seeing that the Gnostics taught it in the early centuries of the Church. Do not make mysteries where there are none. This duality, Jesus and Christ, is a very, very old idea. The Manichæans held it, among many others. It is quite common and well-known to every scholar. And it happens to be true. And so today we have to say it over again. And because it has been long forgotten, it startles people. Lecturing once to an audience of the clergy, I found that they almost all knew about it. It was a heresy, they said—which I admitted—but a heresy is only the belief of the minority. But in any case it is only an intellectual question and not of vital importance, certainly not worth quarreling about.

Now what is of importance? First the Ideal—the ideal of a perfect humanity irradiated with Divinity, so irradiated that you cannot say which is God and which is man, the seed of Divinity having flowered into perfection, the spark of Divinity having blazed out into a dazzling fire. That matters. That is the Ideal, the perfect man become the manifestation of the perfect God. As said the Christ: "Be

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ye perfect, even as your Father in heaven is perfect." And to realize that that has been done, to know that that has been achieved, that such splendor of manhood has arisen that we cannot tell it from Godhead, that is the Ideal of the Christ. And that is all-important. You name that Ideal Christ. In the East they give Him other names. But the names do not matter. It is the thought that counts. Call Him Christ, or Buddha, or what you will, but do not quarrel over the name lest the dust raised by the quarrel should cloud the sunlight of the Ideal.

I speak of Him here as the Christ, because that name represents to you that perfect Example who lived in Judæa and is the centre of the Christian Church. But speaking to the Hindu I use the Hindu name, to the Buddhist, the Buddhist name; for I would not by a name blind the eyes and, as it were, lock with a name the door of the heart which should open to the coming of the Lord. The names matter not; He answers to them all. And there is only One who bears all these names, the Supreme Teacher of the world. He is One. And it is to Him we look, no matter by what name we call Him. Our prayers reach Him, no matter how we address the outside envelope of the prayer. That is the Ideal that I would pray you to keep.

But you will lose it if you quarrel about it. You cannot see it if you dispute over it. It is too sacred for dispute; it is the vision of the intuition, not the result of reasoning. And reason must be silent when intuition speaks, for intuition sees where reason only argues. And that is the Ideal on which you should daily think, because thought is creative and transforms the thinker into the likeness of that on which he thinks; after that, then turn your will and your heart to reproducing in yourself some fragment of that life. Take it as an inspiration, as a thing to brood over rather than to talk about. For much strength of the Spirit goes out in the spoken words, and those who speak too much have often little strength remaining wherewith to live and to act. Emotions are wasted in too much expression and you need to learn to restrain them, so that they may be a mighty force to be used in the service of the Highest when He needs them for His work. And if to you the Christ be the great Ideal, the constant inspiration, then you will feel the truth of that phrase I have often used: "The Logos of the soul is one." There, there is no division. There, no doubt arises. There, all that is strong and beautiful and splendid unites in one perfect image—the image of Christ the Lord.

And how beautiful to think that when the Hindu thinks along these lines, he sees the One he calls the Jagat Guru, the World-Teacher, and sees Him as you see Him and feels to Him as you feel to Him, and has been taught to say that "whatever form a man worships, I give the faith that worships that form;" and "If anyone of-

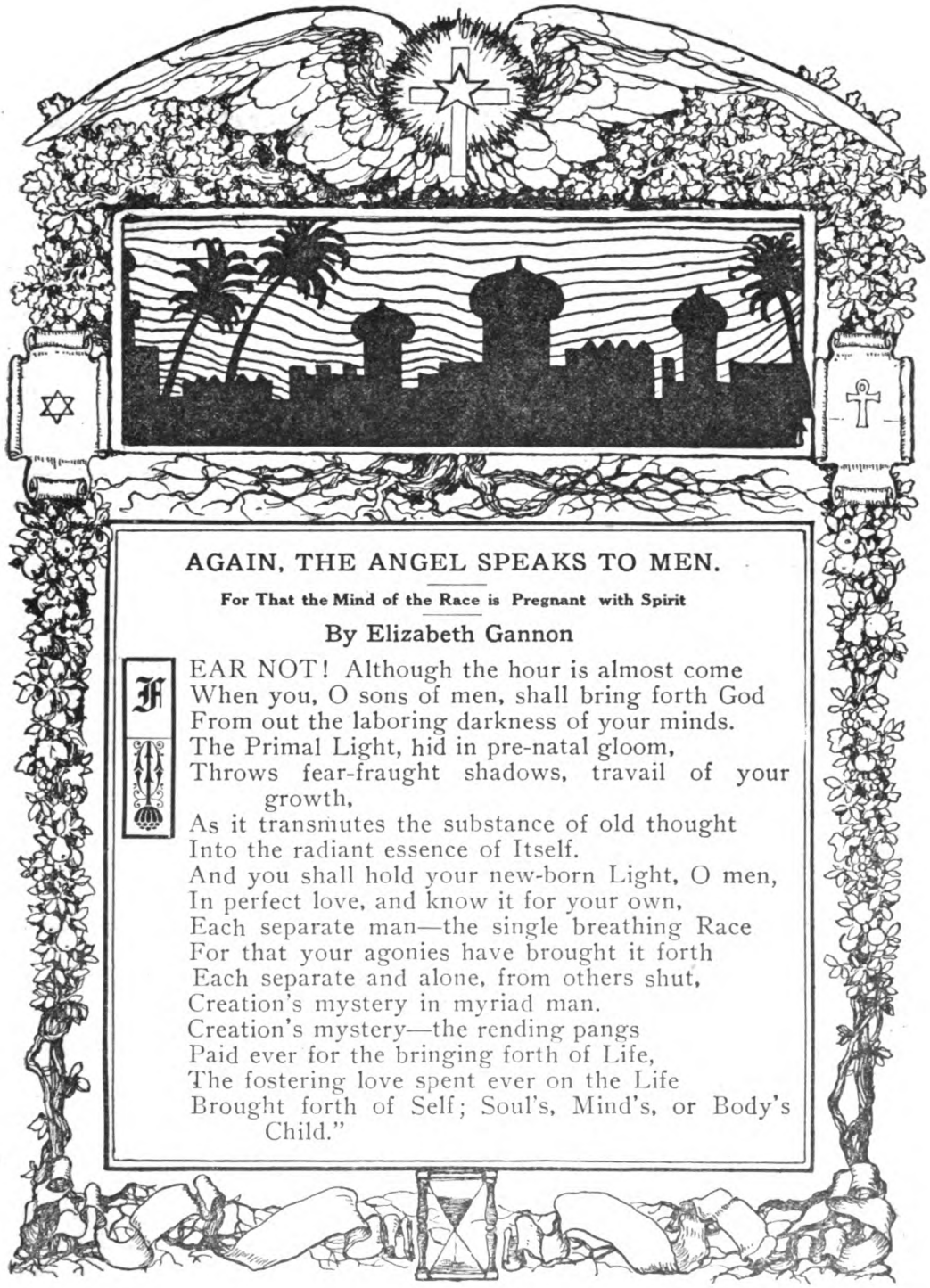
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fers a flower, a drop of water, with faith, he worships Me." Thus is the Hindu taught to see the many aspects of the Divine. And when the Buddhist thinks, he thinks the same, loves the same and worships the same, although he gives again a different name. And so the world's love goes up in one voice supreme, beginning as many and uniting in one great chord, to the Supreme Teacher, the Receiver of all love and the Giver of all help.

And that thought is what I call the Holy of Holies, where no voice of controversy should be heard. That is why I ask you to give to the intellect the things of the intellect but to offer the things of the Spirit in the heart of the Spirit. Let us study all views about the Christ. Something will be learned from all of them, for He is too mighty for one man's mouth to express Him, for one pen to write the fulness of His manifold perfection. Study them all, and learn something from each. But when you turn to the Christ Himself, let controversies die, and rise to the height of the Ideal. We have an eastern fashion that, when we go into the house of a man, much more into the Temple of the God, we put off outside the door the shoes that are covered with the dust of the road along which we have walked and, entering with pure feet, without soil of dust, we greet the friend, or worsihp the God. Let us do thus with the ideal Christ. Put off the shoes of controversy when you approach Him, for the place on which you stand is holy ground. Let the dust of earth remain on the cast-off shoes, and enter with pure feet and heart aflame with love into the presence of the Holiest, who is the Eternal Peace and Love. So shall the Christ remain to you the holiest name on earth; so shall you cling to all the sacred memories which from your babyhood have entwined themselves round that holiest of names; and you shall meet your Hindu brother, your Buddhist brother, your Hebrew brother, your Parsi brother, and find that you all worship the same Teacher and can talk heart to heart and Spirit with Spirit, knowing that the Lord is One.

And so I would leave you with my message for the coming year, to be repeated whenever controversy arises, or when any would attack your thought or assert his own. Take as the year's watchword that phrase I have so often quoted, place it in the mouth of the Supreme Teacher: "On whatsoever road a man approaches Me, on that road do I welcome him, for all roads are Mine."

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AGAIN, THE ANGEL SPEAKS TO MEN.

For That the Mind of the Race is Pregnant with Spirit

By Elizabeth Gannon

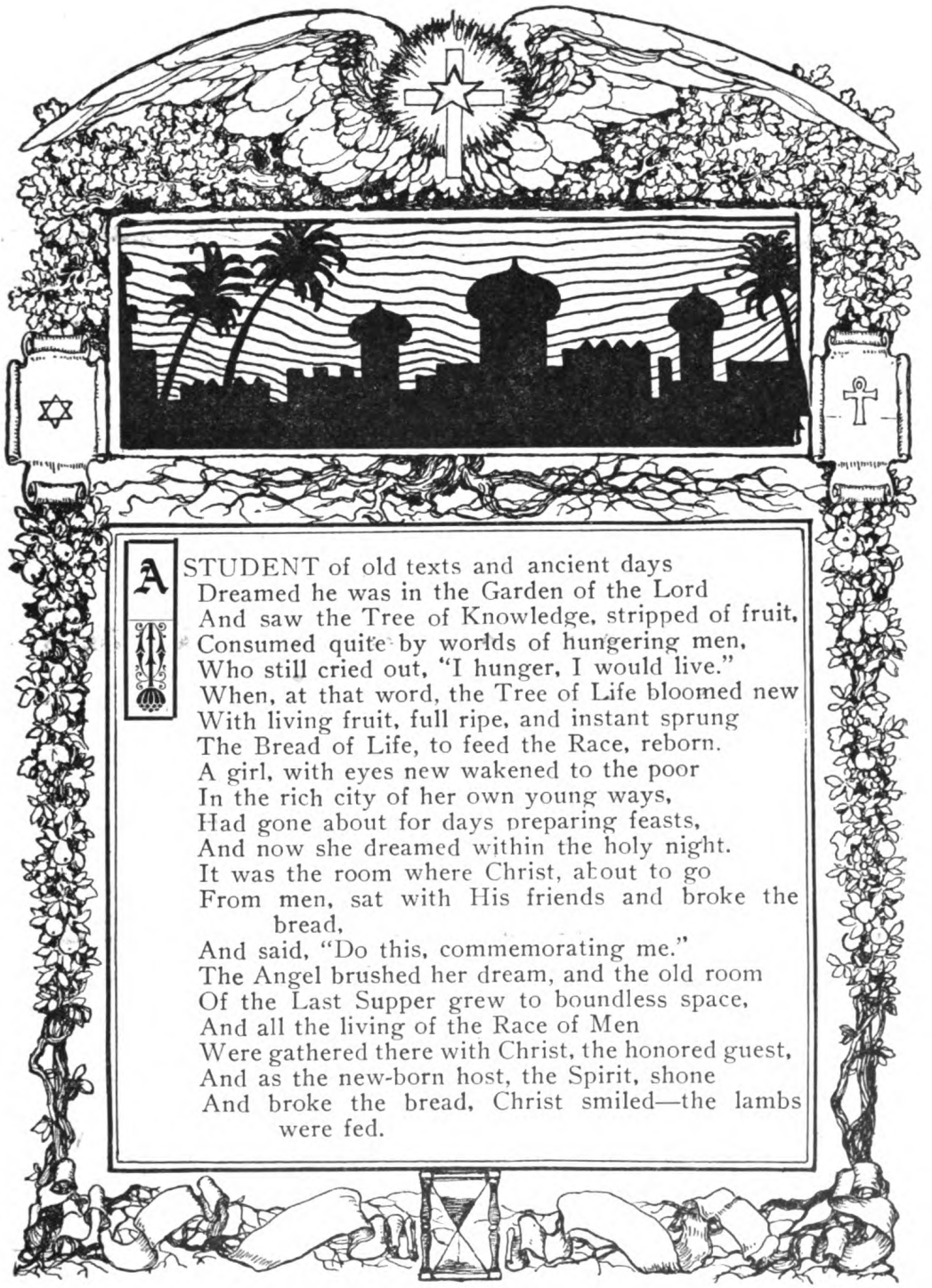
FEAR NOT! Although the hour is almost come
When you, O sons of men, shall bring forth God
From out the laboring darkness of your minds.
The Primal Light, hid in pre-natal gloom,
Throws fear-fraught shadows, travail of your growth,
As it transmutes the substance of old thought
Into the radiant essence of Itself.
And you shall hold your new-born Light, O men,
In perfect love, and know it for your own,
Each separate man—the single breathing Race
For that your agonies have brought it forth
Each separate and alone, from others shut,
Creation's mystery in myriad man.
Creation's mystery—the rending pangs
Paid ever for the bringing forth of Life,
The fostering love spent ever on the Life
Brought forth of Self; Soul's, Mind's, or Body's Child."

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THUS speaks the last evangel to the Race!
Third herald of the Triune Thought of God;
Flame-white, transfiguring One—the Holy Ghost,
Who breathes on the impris'ning, dark'ning clay,
And Light, conceived, leaps in the minds of men.
And in the night, the Angel's voice was heard
By many who had kept a vigil long.
Some, stark awake, heard the word clear and true.
Some heard it in their sleep, filtered through dreams
Of waking thought. Many, the whole world through,
Heard wings, and knew white radiance in the night.
And many little children had one dream—
Millions of birds, all shimmering-white, flew down
From outspread wings of Light that spanned the sky,
And hung ecstatic, poised, above the heads
Of all the living of the Race of Men.

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A STUDENT of old texts and ancient days
Dreamed he was in the Garden of the Lord
And saw the Tree of Knowledge, stripped of fruit,
Consumed quite by worlds of hungering men,
Who still cried out, "I hunger, I would live."
When, at that word, the Tree of Life bloomed new
With living fruit, full ripe, and instant sprung
The Bread of Life, to feed the Race, reborn.
A girl, with eyes new wakened to the poor
In the rich city of her own young ways,
Had gone about for days preparing feasts,
And now she dreamed within the holy night.
It was the room where Christ, about to go
From men, sat with His friends and broke the bread,
And said, "Do this, commemorating me."
The Angel brushed her dream, and the old room
Of the Last Supper grew to boundless space,
And all the living of the Race of Men
Were gathered there with Christ, the honored guest,
And as the new-born host, the Spirit, shone
And broke the bread, Christ smiled—the lambs were fed.

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A SEEKER of the wisdom of the world
On pilgrimage to find the thinker's Star—
A Word—to mark the place where Light breaks through,
Rose from his labors, shaken in the night.
For, like a network shot through cracking ice
When spring-time brooks are rising underneath,
Light traced a pattern in his mind—a Word—
"The One born of the Many, is the sign."
A thought full strange to the austere of men!
He shaded low his lamp—the night was spent,
And lov'liness lay on the world without.
A great and steady Star was hung so low
It seemed to shine from his own stable roof.
And bells came hollow through the chill white air,
As though through time, instead of space, they fell;
And merry carollers went singing home,
And in the East a streak of dawn slipped through.
And in the dawn the birds of God went winging,
And in the dawn the Tree of Life was springing,
And in the dawn the angel host was singing,
For joy of God, come unto Earth again,
Soul of the Race, born of the minds of Men.

Selected, *New York American*

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THE BOOK OF ENOCH

By Isabel B. Holbrook

(Continued from page 470)



IT is time to form a mosaic from the bits of history we can fit together.

The Secret Doctrine teaches that the arts and sciences, the theology and the philosophy of nations predating "the last universally known but not universal deluge" had been recorded ideographically from the primitive oral records of the Fourth Race, the traditions themselves an inheritance from the early Third Root-Race; that the Egyptian pillars, the tablets, and even the white oriental porphyry stone of the Masonic legend were simply more or less symbolical and allegorical copies from those early records; and that *"The Book of Enoch is one of such copies,"* though now a very incomplete compendium.

It is called *The Book of Enoch the Prophet,* for he it was who first made known to the initiated in the Mysteries the terrible convulsion which, later, buried Atlantis under the sea. As a reading shows, there is written in the form of a series of revelations to Enoch both in heaven and on earth, the history of the Kingdom of God and the secret origin of the laws of nature.

The book was, no doubt, in part at least, a sealed or secret volume not communicated to the profane but held in the temple-libraries under the guardianship of the hierophants and initiated priests. It was an apocryphon in the truest sense of that term, which is "hidden" and not "spurious" as generally thought, and H. P. B. (*The Secret Doctrine*, Vol. II, p. 557) states that "For ages the *Enoichion, the Book of the Seer,* was preserved in the city of letters and secret works—the ancient Kirjath-sepher, later on, Debir," the place mentioned in the fifteenth chapter of *Joshua.*

Those who would doubt the statement of this antiquity will bring forward the assertation that the art of writing could hardly have been known as early as the days of Enoch. No Theosophist can consistently hold that doubt and a student of Theosophy should be able to confute it.

Hieroglyphics are surely as ancient as the earliest Egyptian mon-

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uments; the cursive hieratic character is to be found on monuments, parchments and papyri centuries before the time of Moses, according to most scholars even before the time of Abraham; the most ancient of existing manuscripts as ranked by the exoteric scholars of the world is a papyrus, one part of which, in the hieratic character, is a moral treatise in an elaborate and elevated style, the other section "of an antiquity so incalculable as to go far beyond the date of the fabled Noachic Deluge."

The words *"write," "book"* and *"ink"* are found in all the branches and dialects of the earliest Semites, and, as the erudite Nimrod says, "to doubt the preservation in writing on cylinders or columns of antediluvian works were presumption." Such, he adds, are the Columns of Atlas (the *Apocalypse* of Adam, or the *Book of Enoch*); those of Sesostris; those of Hermes Trismegistus; of Seth; and those of the Gnostico-Druidic Gwydion—"which had written upon them every art and science in the world."

Davies, in *Celtic Researches,* having summed up a large number of particulars which in his judgment proved the great antiquity of writing, makes this conclusion:

> If to all these presumptive arguments of the high antiquity of writing we add that the most ancient nations in various parts of the world—those which were first regularly settled, and were most tenacious of their primitive customs and institutions, such as the Chaldæns, the Assyrians, the Egyptians, the Phrygians, the Pelasgi, the Indians, and the Turdetani—are found to have possessed the art of alphabetical writing, and that several of these societies regarded letters as *coeval with the nation itself, if not with the human race,* we shall have abundant reason to conclude that letters were certainly known to mankind before the separation of families and very probably *before the deluge.*

Thus is that particular argument worsted without need of appeal to *occult* research or even record.

The name "Enoch," however, was not the name of any one man but rather a generic title (Enoichion, the "inner spiritual eye;" Enoch, the seer of the open eye) applied to and borne by numbers of individuals at different times and in different nations and races; that is, there were adepts along a particular line or ray who assumed and put forth teachings under the one and same name, that of their Head.

> As to Enoch, Thoth or Hermes, Orpheus and Cadmus, these are all generic names, branches and offshoots of the seven primordial Sages—incarnated Dhyan Chohans or Devas, in *illusive,* not mortal bodies—who taught Humanity all it knew, and whose earliest disciples assumed their Master's names. This custom passed from the Fourth to the Fifth Race. Hence the sameness of the traditions about Hermes—of whom Egyptologists count five—Enoch, etc.; they are all inventors of letters; none of them die; they still live, and are the first Initiators into, and Founders of, the Mysteries. (*The Secret Doctrine,* Vol. II, page 280, footnote.)

Enoch is said to have been not only the first inventor of writing, books, arts and sciences, but the first who reduced to a system the

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progress of the planets and who transmitted the science of astronomical calculations and of computing the seasons to Noah, his son. Now Enoch and his Wisdom belong to the Fourth Race; Noah, to that of the Fifth; both represent the root-races, the present one and the one that preceded it. Noah is heir to the Wisdom of Enoch as the Fifth is heir to the Fourth Race. Moreover, Seth was the progenitor of those early men of the Third Race in whom the Planetary Angels had incarnated, and Enoch was said to be in turn his son, as the Fourth Race was born of the Third. Thus Seth, Enoch and Noah should be taken as generic names for the early Seers of the first three root-races.

After the submersion of Atlantean lands and the proven unworthiness of the times, Occult and Religious Mysteries were kept from desecration only by an impenetrable veil of secrecy being thrown over and about them. Under cover of that secrecy the Fifth Race were led to reestablish the Mysteries in which the ancient doctrine might be taught by symbolizing its dogmas and tenets and hiding and guarding their meaning by the use of parable and allegory.

You can read the *Book of Enoch,* then, as a book of initiation; you can see in its symbolism and cautious phraseology the ritual of an archaic mysterious Order, in holy inner temples. And the astronomical esotericism, the allusions to *fire, light, splendor,* hierarchical order, and pictures of the glorious radiance of the Sun and Moon and attendant planets lead one to believe that it was the purest and primeval science of Phre-Mazons that Enoch and his Pontiffs diffused over the earth.

In pre-Christian times the *Book of Enoch* formed one of the richest sources for the knowledge of Jewish theology and speculation. In the Zohar—a philosophical and mystical compilation long supposed to constitute the hidden wisdom of the Jewish nation—are a number of references to it, and as to a book *carefully preserved from generation to generation.*

The Bible holds one quotation from it, with the source specifically acknowledged. In the *General Epistle of Jude* we have:

> 14. And Enoch also, the seventh from Adam, prophesied of these, saying: Behold, the Lord cometh with ten thousands of his saints,
>
> 15. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against them.

Compare this with the lines of Enoch as given in our translation.

> "Behold He comes with thousands of the Saints
> To execute judgment upon the wicked;
> For their crimes shall the sinful suffer;
> And the carnal shall be covered with confusion."*

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In the fourth Gospel, the sentence "All that ever came before me," etc., is a *verbatim* repetition of words in the *Book of Enoch,* and Archbishop Laurence, in his noted translation and commentary on the same, draws this parallelism:

> In revising the proof-sheets of the *Book of Enoch,* we have been still further impressed by relationship with New Testament Scripture. Thus, the parable of the sheep, rescued by the good Shepherd from hireling guardians and ferocious wolves, is *obviously borrowed* by the fourth Evangelist from *Enoch,* in which the author depicts the shepherds as killing and destroying the sheep before the advent of their Lord, and thus discloses the true meaning of that hitherto mysterious passage in the Johannine parable—"All that ever came before me are thieves and robbers"—language in which we now detect an obvious reference to the allegorical shepherds of Enoch. . . .
>
> The cumulative coincidence of language and ideas in *Enoch* and the authors of New Testament Scripture . . . clearly indicates that the work of the Semitic Milton was the inexhaustible source from which Evangelists and Apostles, or the men who wrote in their names, borrowed their conceptions of the resurrection, judgment, immortality, perdition, and of the universal reign of righteousness under the eternal dominion of the Son of Man. This *evangelical plagiarism* culminates in the Revelation of John, which adapts the *visions of Enoch* to Christianity, with modifications in which we miss the sublime simplicity of the great master of apocalyptic prediction, who prophesied in the name of the antediluvian Patriarch.

The book was also much used by Jewish and Christian writers of the first five centuries of our era. It is quoted on various occasions in the *Testament of the Twelve Patriarchs,* a work evidently belonging to the latter of the first century; Iranæus, of the second century, Clemens of Alexandria, Anatolius who was Bishop Laodicea, Origin, Kircher and others write as if they were staunch believers in its authenticity. Tertullian calls it the composition "of the most ancient prophet Enoch, inspired to prophecy by the Holy Spirit," but intimates that it was rejected from their canon by the Jews of his day because it seemed to help Christianity—alluding doubtless to the many Messianic passages.

About 800 A. D. the book disappeared. Its disappearance was contemporaneous with the period when the Petro-Paulite church began to destroy every book not in complete conformity with its system. The Jewish Rabbis would have sought its destruction because its doctrine seemed to support Christianity and because its broad, grand and universal teachings were for mankind, not a caste or sect. The Church of Rome would have sought to suppress it because it taught the descent in cycles of the Heavenly Messengers and thus cut at the root of belief in the succession of Peter and the Popes in the chair of Jesus as *his* and *God's* sole representatives and pontiffs on the earth.

From that time only a few fragments of a Greek version were known till 1773, when three manuscripts of an Ethiopic translation from the Greek were brought by Bruce from Abyssinia. These became the possession of the Bodleian Library and in 1821 Archbishop

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Laurence brought out an English translation of the same; it is the one most known and the one H. P. B. refers to in her writings. In 1887 other manuscripts were found at Gizeh by French explorers and published in 1893.

The author of the translation used in this series of articles—whom we feel sure is the Dr. Kenealy quoted from or commendatorily referred to many times by H. P. B. in her *Secret Doctrine*—expends many pages in arguments to prove that the version of Enoch put forth by Archbishop Laurence is in many respects from an original writing which had received many interpolations and spurious additions. He claims that his edition alone is genuine, but his proofs supporting his statement are not set down. He thinks it not without significance that, although according to Cardinal Mai a manuscript copy of Enoch has been for centuries among the Ethiopic codices of the Vatican and although the whole learned world, as well as the theological, has felt the greatest curiosity after it, the curators of that great establishment have never, until within a very few years, given the least hint to the world that they possessed it. Further, he believes that in the Vatican is a *real* copy of this ancient work—as also "genuine copies of many of the true Scriptures of the other Messengers."

But, our author writes:

> Whatever the current of opinion may be, the *Book of Enoch* must now stand upon its own intrinsic worth. If its internal evidence supports it, no opinions of dead men can destroy its value; if it possesses not this internal evidence, no proof that I can offer will persuade the world that it is genuine. If it be a Book of Truth, it is a Book of God; and he who *thinks* will be persuaded that it is Truth.
>
> . . . . . .
>
> If it contained, as the Old Testament does, and part even of the New, views of God, or of Truth, inconsistent with the supreme dignity and purity of the First, or with all that we can conceive of the Second, then indeed we might reject it; but I challenge the biblical to point out in this work a single sentence which can lower the idea of God in the mind of any.

And H. P. B. sums up its value to us in her statement: "It is only in the first six chapters of *Genesis, in the rejected Book of Enoch,* and the misunderstood and mistranslated poem of *Job* that true echoes of the Archaic Doctrine may now be found."

(To be continued)

*A reader of *The American Theosophist* has just sent us the following: "There is another striking quotation available from the New Testament, even more so than that you make from St. Clement, in your article on *The Book of Enoch* in the February number. It occurs in St. James' Epistle, 1:17. 'Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.' Your rendition of *The Book of Enoch*, page 366, *The American Theosophist*, in the last stanza but one, has it thus:

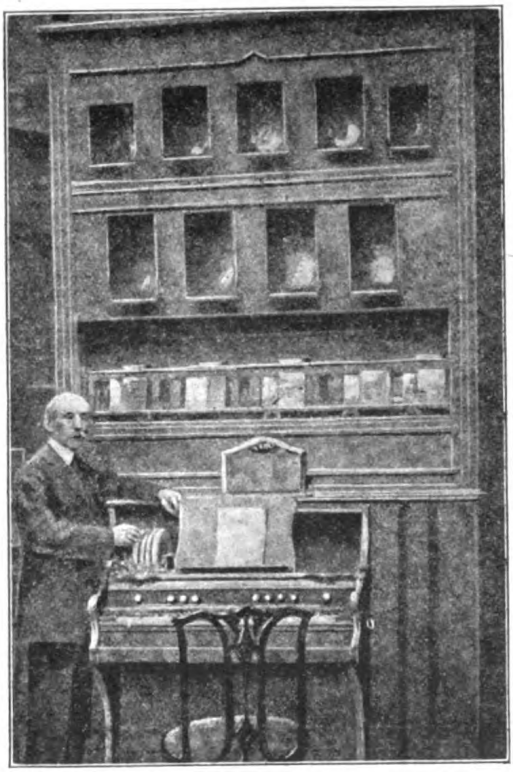
'And every manifestation of the Supreme Being
Is *invariable* in his period of appearance.'

This use of a similar word in a so nearly similar context would indicate that St. James also knew of this book, as did St. Jude."

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THE COLOR CONCERT

Retold by D. E. Zon



"COME on, get ready quick, and I'll take you down to see a concert," I said, only partly opening the door of my friend's room.

He immediately put on his hat and mackintosh, took hold of his umbrella (for it was in foggy London, you know) and followed me into the street. Not until we were comfortably seated on the top of a "bus" did he inquire:

"What did you mean by saying that you want me to *see* a concert?"

"I meant just what I said, of course. Just wait, and you will *see*."

I took him to Professor A. Wallace Rimington's studio, the inventor of the color organ which, when played upon, produces colors instead of sounds.

It was dark in the spacious room where several other guests were already seated. At one end there was a large screen of white drapery hanging in folds, surrounded with black and framed by two bands of pure white light. At the opposite end of the studio could dimly be distinguished the color organ before which the performer had already taken his place. He just announced the name of the piece of music that he was going to play—but we did not understand, as we hurriedly looked for chairs and sat down.

The concert began—but no sound was heard.

On the screen, however, there appeared a flush of rose color which, while we were still enjoying its purity and subtlety of tint, very gradually faded away. Then, with an interval, it was repeated in three successive phases, the last of which was stronger and more prolonged.

While that was still lingering upon the screen, a rapid series of

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touches of pale lavender began to flit across it, gradually strengthening into deep violet. This, again, became shot with amethyst and afterwards, changing gradually into a broken tint of ruby, gave a return to the warmer notes of the opening passage.

A delicate primrose now appeared, and with little runs and flushes of pulsation it led through several passages of indescribable cinnamon color to deep topaz. Then, suddenly, interweavings of strange green and peacock-blue, with now and then a touch of pure white.

More and more powerful the color harmonies grew—then suddenly the screen was again dark, with only a rhythmic and echoing beat of the dying color from time to time upon it.

After the curtains of the studio had been raised to allow the daylight to enter, we gathered around the organ on which this remarkable soundless color music was produced.

It had a keyboard arranged in the same way as that of any organ or piano, and above the keyboard ran the spectrum band with the colors divided into similar intervals to the musical octave.

The keyboard was controlled by means of stops, somewhat like those of other organs. The performer played from ordinary musical notation. We were shown how, by depressing a note upon the color organ, the corresponding color appeared upon the screen; by striking a chord a combination of colors appeared.

The instrument was provided with a swell pedal which, if moved in one direction, increased the color throughout the whole length of the scale, and if in the other, made the color effect more tender. Another stop enabled either softened or staccato productions to be given of the color upon the screen.

Professor Rimington told us how he began giving color concerts some sixteen years ago, but was then for the most part regarded with disfavor by the musical world. However, he continued to devote all the time he could spare from his professional work, and also considerable sums of money, to developing the new art until now color music is being widely recognized as a science of the future in the musical as well as in the art world.

In his book, *Color Music*: *The Art of Mobile Color,* Professor Rimington has explained his wonderful invention in detail and, in an introductory note, Sir Hubert von Herkomer has expressed unqualified admiration for the inventor's pioneer work in this fascinating field of thought. He believes that the theory of mobile color "cannot fail to be of the greatest importance and productiveness for future research in the domain of the psychology of color."

"Well," said my friend, as we were going home, "I now begin to realize how impressive and fruitful the temple services will be that C. W. Leadbeater describes in *The Beginnings of the Sixth Root Race.* Thanks for *showing* me this concert."

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SHORT POEMS

GROWTH of variety in verse forms has resulted in a similar growth in flexibility and breadth of expression, and this, in turn, has produced a wider field of ideas. Thus the pleasant little conceit following, by Mary Green Payson, is made possible by the use of long and short lines, suggesting the coming and going of the blossoms in which life flowers:

REINCARNATION

I watched Poet's Narcissus
In the sunshine's soft embrace;
Her fragrant blossoms
Coming,
Going;
A perennial race.

I wondered as I watched her,
Would it be thus with me;
My cherished blossoms
Coming,
Going,
Throughout eternity?

But the philosopher-poet finds his last refuge in a longer line, the opportunity being there for better and freer rounding out of concepts. We are indebted to H. D. Steele for the following:

BEYOND

I sometimes have the thought that those dear friends
Who left us here and passed along before
Are waiting where the dusty roadway ends,
And watch for us beside an open door—

The door of some fair lodge that open stands
To welcome them within, where deathless Life
And love, with outstretched, sorrow-healing hands,
Watch from above earth's turmoil and its strife.

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For often in the quiet of the dark,
With no one near, we hear a sudden call
Drop from above, as from a soaring lark
The liquid notes of mystic music fall.

And even in the busy, noisy town
At midday, when the world is all aglow,
Some voice, long stilled on earth, drops softly down
From out of space and calls to us below;

And for a moment brief our spirits break
Their thralldom and the world about us seems
A dreamland, and those little things that make
Our little lives, seem only barren dreams.

This abiding hope of the evangelist, the pathetic fallacy of the pragmatic philosopher, and sure knowledge of the practical Theosophist is so phrased by E. C. Litsey:

THE DREAMS AHEAD

What would we do in this world of ours
Were it not for the dreams ahead?
For thorns are mixed with the blooming flowers,
No matter which way we tread.

And each of us has his golden goal,
Stretching far into the years;
And ever he climbs with a hopeful soul,
With alternate smiles and tears.

That dream ahead is what holds him up
Through the storms of a ceaseless fight,
When his lips are pressed to the wormwood's cup,
And clouds shut out the light.

To some it's a dream of high estate;
To some it's a dream of wealth;
To some it's a dream of a truce with Fate
In a constant search for health.

To some it's a dream of home and wife;
To some it's a crown above;
The dreams ahead are what make each life—
The dreams, and faith, and love.

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Eva M. Martin, in terms somewhat fuller if not so strong, expresses much of this:

THE BRIDGE OF DREAMS

I see a bridge above, a bridge below.
The curving arches meet
There where the radiant water-lilies grow,
And the tall meadow-sweet.

The bridge above leads to the dusty road
That climbs the wind-swept hill;
The bridge below to some remote abode
Of spirits calm and still.

Clear, deep and green the silent water lies.
Fain would I travel o'er
The mirrored bridge to find those peaceful skies
And that enchanted shore.

All winds are quiet there, all trees are still,
White clouds float calmly by;
Their shadows kiss the shadow of the hill
That dreams against the sky.

In that green silence happy spirits dwell;
I fain would join their throng,
To hear all day the cool, melodious swell
Of the low river-song;

To see all night the pale, reflected stars
Hang on the water's brim,
Till all the river shone with golden bars
In depths serene and dim.

In that still place my heart would feel no fear,
No pain, and no desire;
Grief could not probe that darkness cool and clear,
Nor passion's torturing fire.

But I must tread the windy road that leads
To valleys far away;
I may not cross the bridge among the reeds,
To dream my soul away.

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ATLANTIS IN AMERICA

By Fritz Kunz



HIEROGLYPHICS

The hieroglyphics which head this page, could they be read, might be to us a message from the last remnant of some Atlantean Dynasty, come down from the fragments of a kingdom left in Central America thousands of years after the great continent of Atlantis had been swallowed up by the sea.

A degraded example of this race, perhaps a magician, appears upon this bas relief from the great area of ruins at Palenque, Mexico. A close study of the appearance of this man and of the figure on the succeeding page show us at once that the Atlantean was truly a splendid physical specimen, whatever he may have been spiritually. As the progenitor of the Indian of North and South America, and, to-



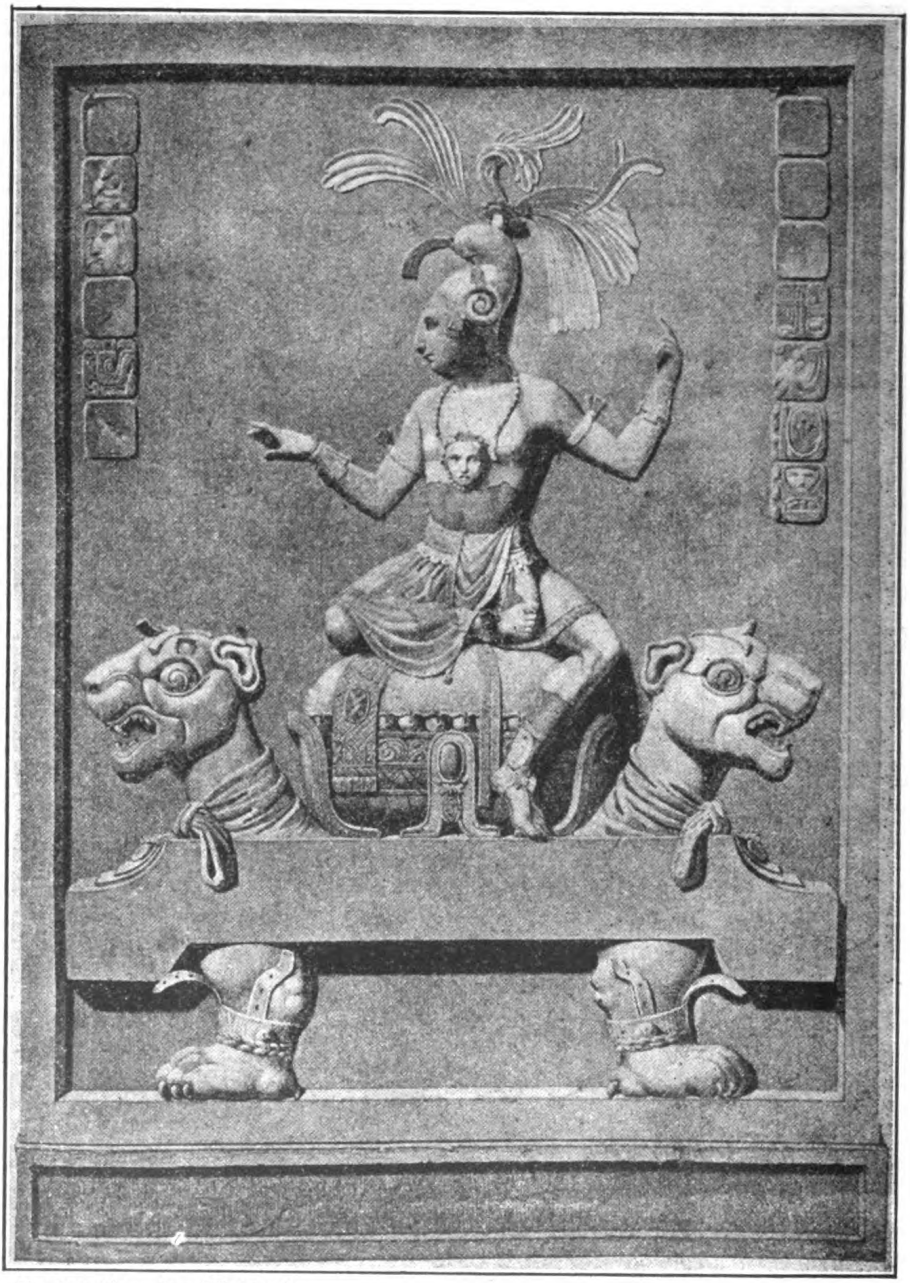
HIGHLY ADORNED BAS-RELIEFS ADDING TO THE DECORATIVE ELEMENTS OF THE TEMPLE AT PALENQUE.



AT PALENQUE

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Restoration by Waldeck.

STUCCO ALTAR PIECE IN THE TEMPLE OF THE BEAU RELIEF AT PALENQUE.

Though the greater portion of the figure has crumbled and fallen from its panel, yet the imprint on the wall affords ample opportunity to study the technique of this altar piece. The drapery is modeled in a masterly way, and the graceful pose of the body and its ornaments bespeak an unusual skill on the part of the sculptors. Mark the fact that the lions are harnessed. The Atlantean was developing the King of Beasts into a domestic animal.

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gether with other races, of the Egyptian and some natives of India, as the inhabitant of the lost continent lying beneath the Atlantic Ocean, and once the holder of most of the world, as a figure appearing and reappearing in the folk tales of the world, the mystic Uther, the lost hero, the giant, the man of slow wit and enormous strength, as Atlas, and in a thousand other guises does he appear. Under the current of the manifold traditions of India is the Atlantean; in Egypt, in America, among the Basques, the Bretons, and even among the peoples of the far North.

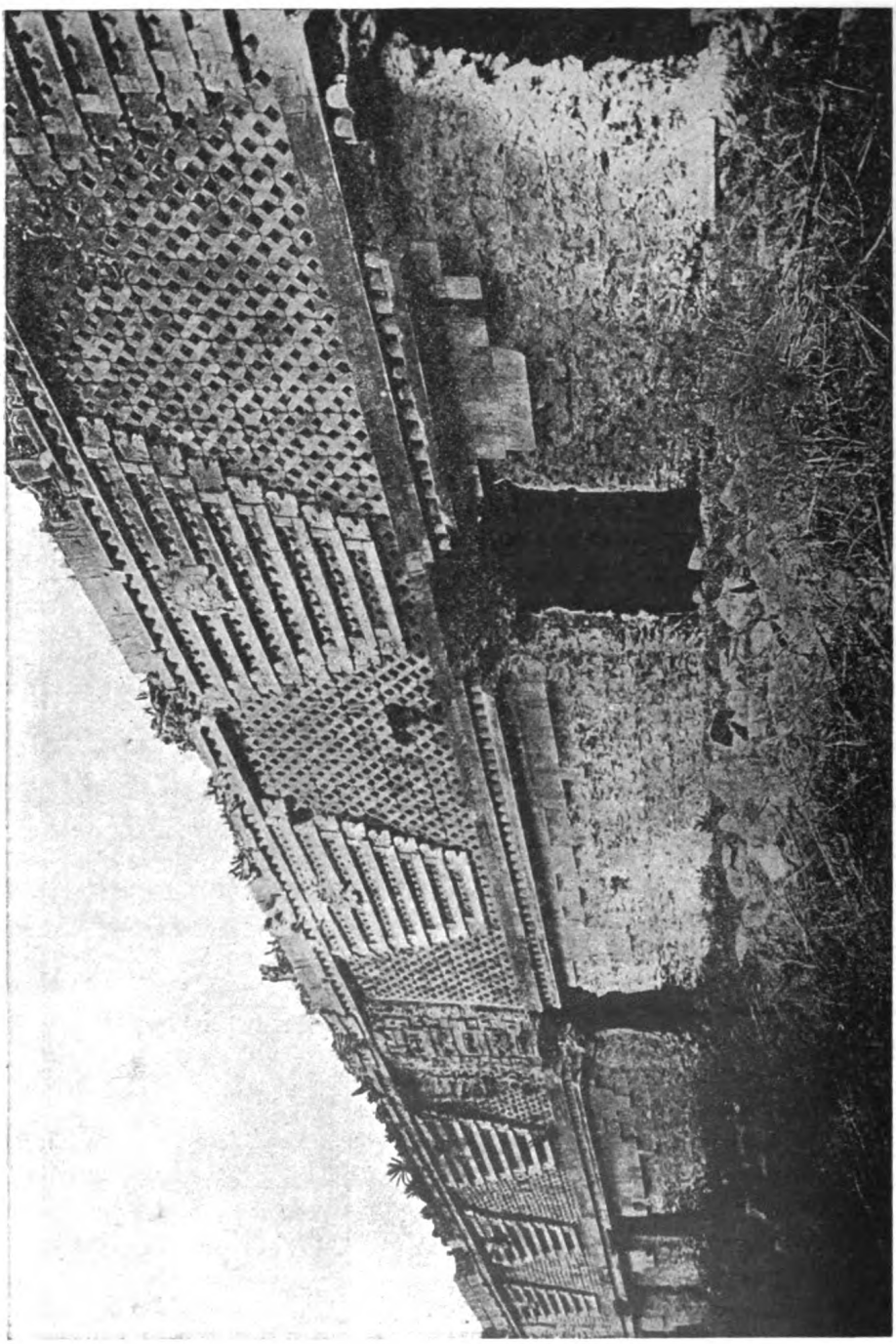
A remnant of the race, left in Central America, has built some mighty monuments in the same cyclopean style as elsewhere in the world, but with more ornate ornamentation, perhaps. Through the courtesy of the Director of the Pan American Union, we are enabled to present a number of illustrations from the *Bulletin of the Pan American Union* of architecture and sculpture in Mexico, Yucatan, Honduras, and Guatemala. The illustrations themselves deserve the closest study; for the tradition of the Atlanteans which survived in Central America has necessarily more power than that which is to be found in other parts of the world, for elsewhere it has been overlaid by the more dominating intellectual current of the Aryan races. In Central America the remains of a once imposing series of cities and towns speak of the splendor of decadent Atlantis and let us dream, at least, of the glory that was in the city of the Golden Gate, the capital of the lost Atlantis.

It does not need much study of the ruins of architecture in Mycenæ, at old Memphis, and in South India to convince one that they are all from the same fountain head; that, for example, the Greek fret came from Atlantis to the Greeks as surely as the traditions of Spain came to the Mexican.



FACE OF STEP IN THE TEMPLE OF THE GREAT PLAZA

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Photograph from W. P. Young, Progreso, Mexico.

FACADE OF BUILDING, EAST SIDE, QUADRANGLE OF THE NUNNERY.

The chief adornment of this side are the four over-door V-shaped ornaments, each consisting of eight horizontally placed, two-headed serpents with bar-like bodies, and against the top of which are colossal human heads.

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A most striking parallel is to be seen in the portal of the Temple of the Tigers, where the figures are in the same shallow relief, and even in the same costume and garb as they are to be seen in Egyptian ruins of like kind. On the left jamb is clearly visible one of the figures (the reader's right) with the laps that hang over the ears unbuttoned in front. On the extreme left of the same picture we see the laps bottoned together in front. The very same head-dress was in use in Egypt. They were worn by the same sub-race of the Atlanteans, and are not a sign of royalty as is often supposed.

Two reproductions show the frieze which appears on the face of the stairs in the Temple of the Great Plaza among the ruins of Copan. Copan is part of the Mayan country, lying in modern Honduras. We have chosen these pictures to show several interesting points. One is that these people could carve deeply and did so, by the evidence of such things as this. Notice that the faces are all profile, and that the figures are turned so that the effect is one of contortion. Observe also the curious head-dress and that the characters wear armlets and anklets. The shape of the head and relative positions of the features clearly indicate that they are a race not negroid, nor Chinese, nor yet resembling exactly any people that we have today. These are no doubt representations of a later period, for, while the work shows skill in certain directions, it lacks that finish in detail which is the mark of the height of any art.

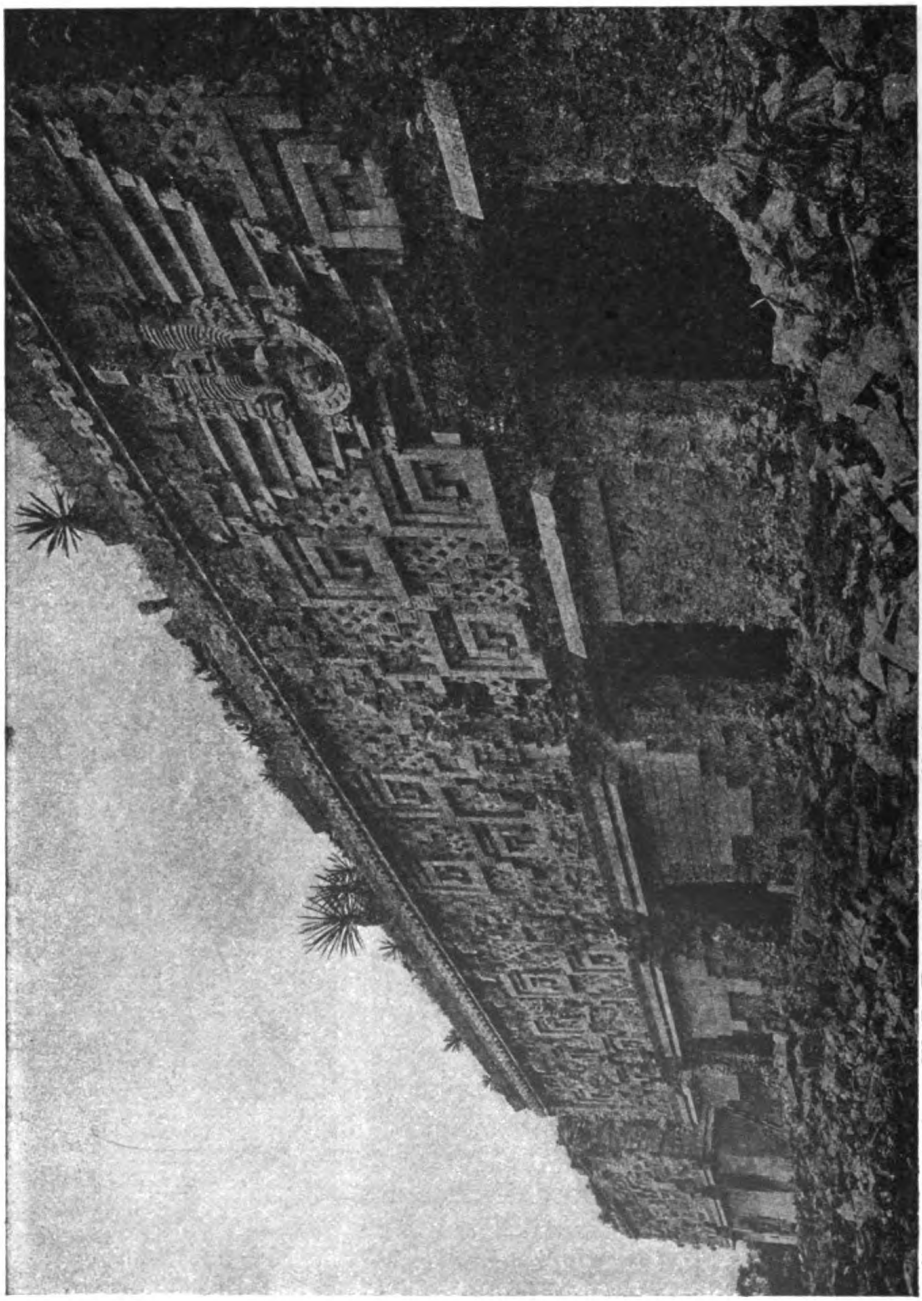
The great stela in the ruins of Quirigua, Guatemala, probably supported nothing, but belongs to that vast body of symbols which is known the world over, and is found in India today in almost every Hindu shrine in more or less large numbers, where it is called the lingam. The complex ornamentation has overlaid the fundamental ap-



FACE OF STEP IN THE TEMPLE OF THE GREAT PLAZA.

Photograph by A. P. Maudslay.

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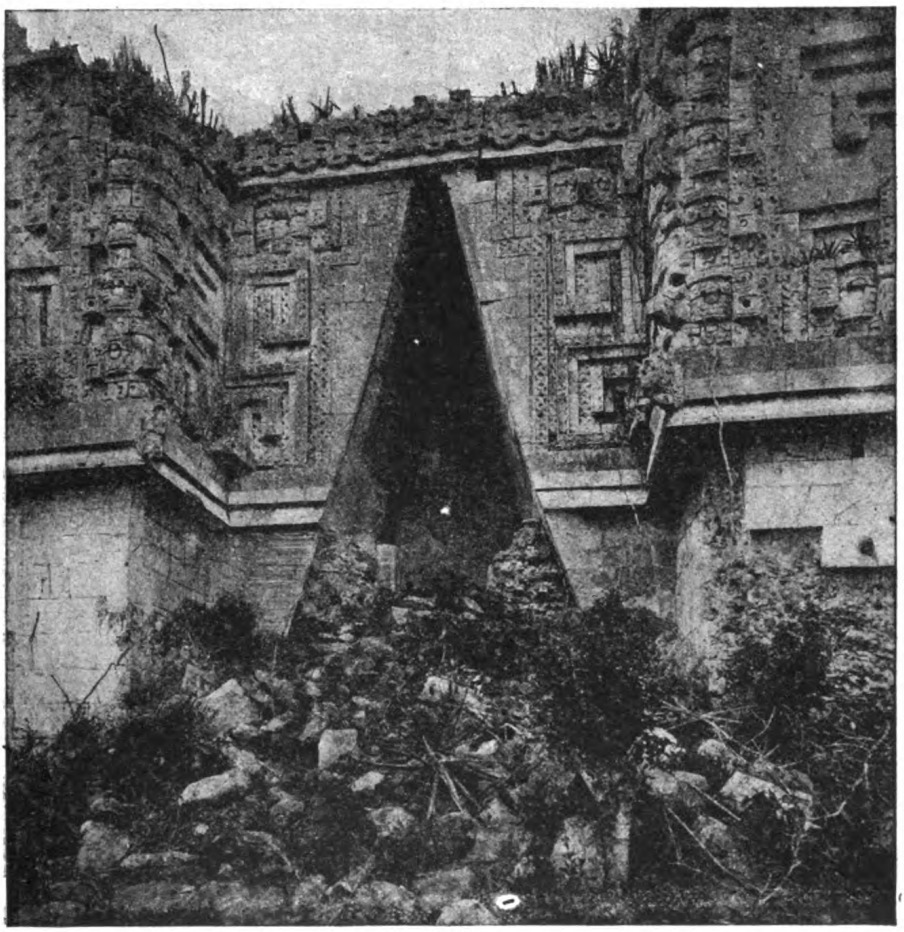
Photograph from W. P. Young, Progreso, Mexico.

VIEW OF THE EAST FACADE OF THE GOVERNOR'S PALACE.

This border zone, about 10 feet wide, is most handsomely and elaborately carved and adorned with twined fillet molding and ornate snouted masks.

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pearance of the monument. This very materialistic age has reduced all kinds of worship to phallicism, but a higher type of criticism will sooner or later show that although the corrupt and degraded forms may be called phallicism, nevertheless the inspiration of all this arose in a worship of the power of the Creator, a worship which was pure in its origin and refers to the realities of the spiritual world, how-



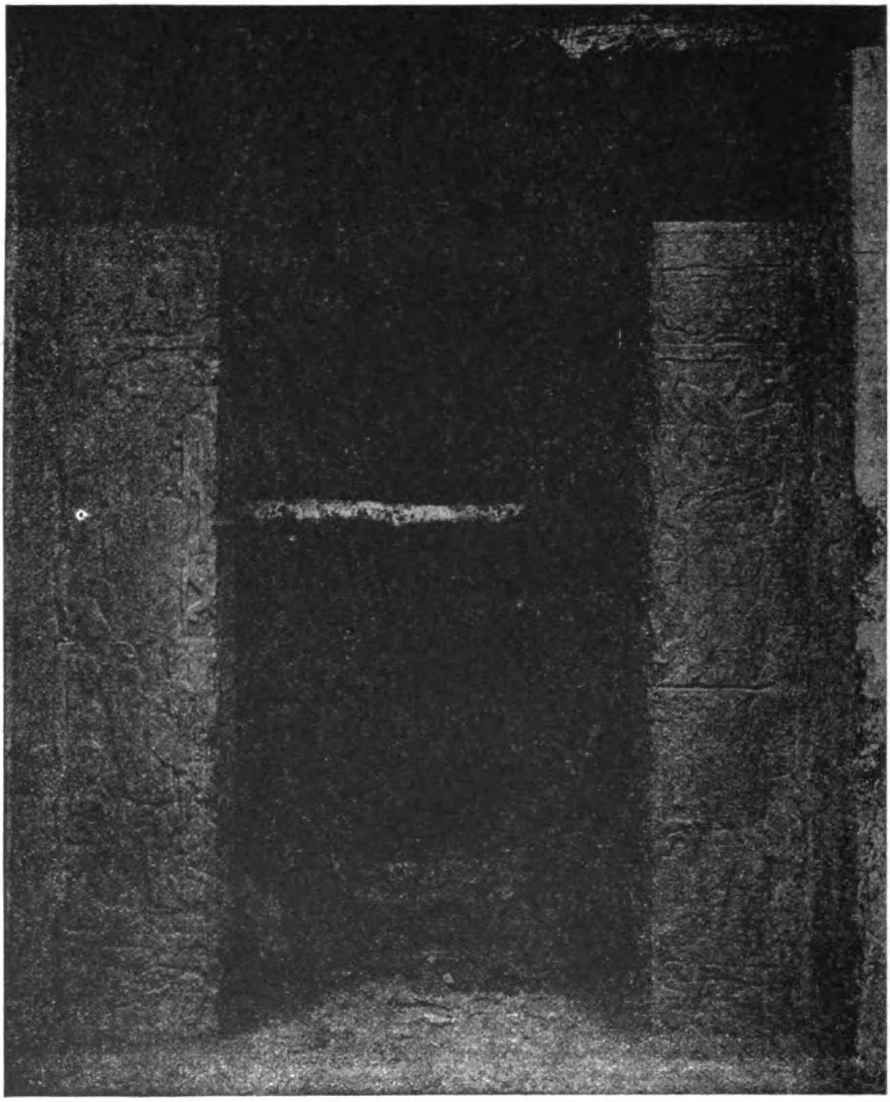
Peabody Museum collection.

TRIANGULAR ARCH, WEST FACADE OF THE GOVERNOR'S PALACE. At the angles of these arched gateways are hideous masks, one over the other, the projecting trunk being in the place of the nose. These gateways are no less remarkable for their novelty of design than for their beautiful workmanship. One recalls the Lion Gate at Mycenae.

ever much degradation and corruption in the modern world has led men to suspect that there is no such reality.

The laws which govern the selection of those things which shall survive the whirligig of time are dependent upon the spiritual advancement of the race in whose hands the tradition lies. If, for example, the race is debased and degraded it will select those things

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Photograph by Maudslay.

PORTAL OF THE TEMPLE OF THE TIGERS, BALL COURT. (FRONT VIEW)

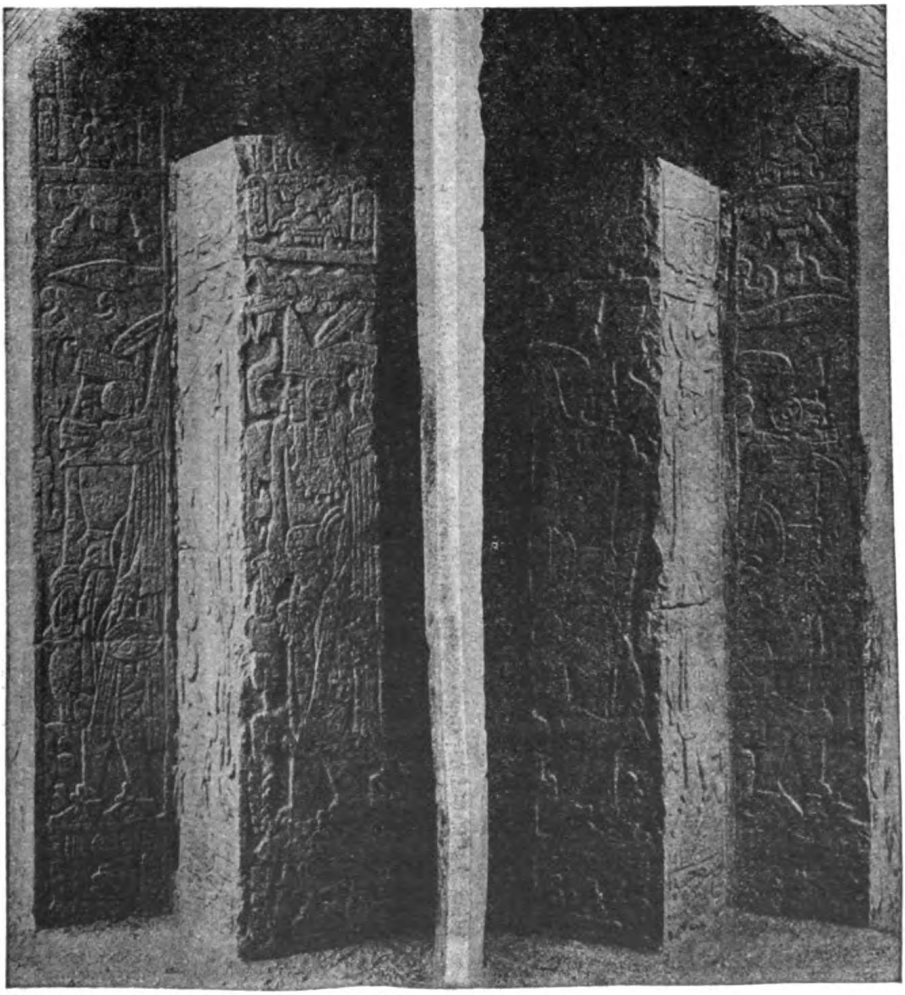
The carved wooden lintel is so dark as to be nearly invisible.

out of a splendid and pure tradition which are most like the de graded worship which is suitable to them. Now the creative powe is the most widely worshipped force found by the anthropologist It is but reasonable to suppose that this arises from the fact tha in every religion handed down to the world by mighty spiritua teachers the savage tribes which survive the cataclysms attendan upon the sinking of a continent or its destruction by volcano shal select this universal power as the central node of their worshi Yet there are frequently discovered tribes of people supposedly sav

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age whose religion is far superior to that of the surrounding nations. Such as these are the blonde Eskimo discovered by Steffonson. That is to say, the automatic selection of any generation of ideas from those handed down by the previous generation will inevitably be such as can be co-ordinated with their own mode of life and condition. The single exception to this is to be observed in the enormously powerful and charged thought-forms or mentoids which descend directly and without corruption from some definite cause. Such is the tradition of the flood, the fire mountain and perhaps a dozen others.

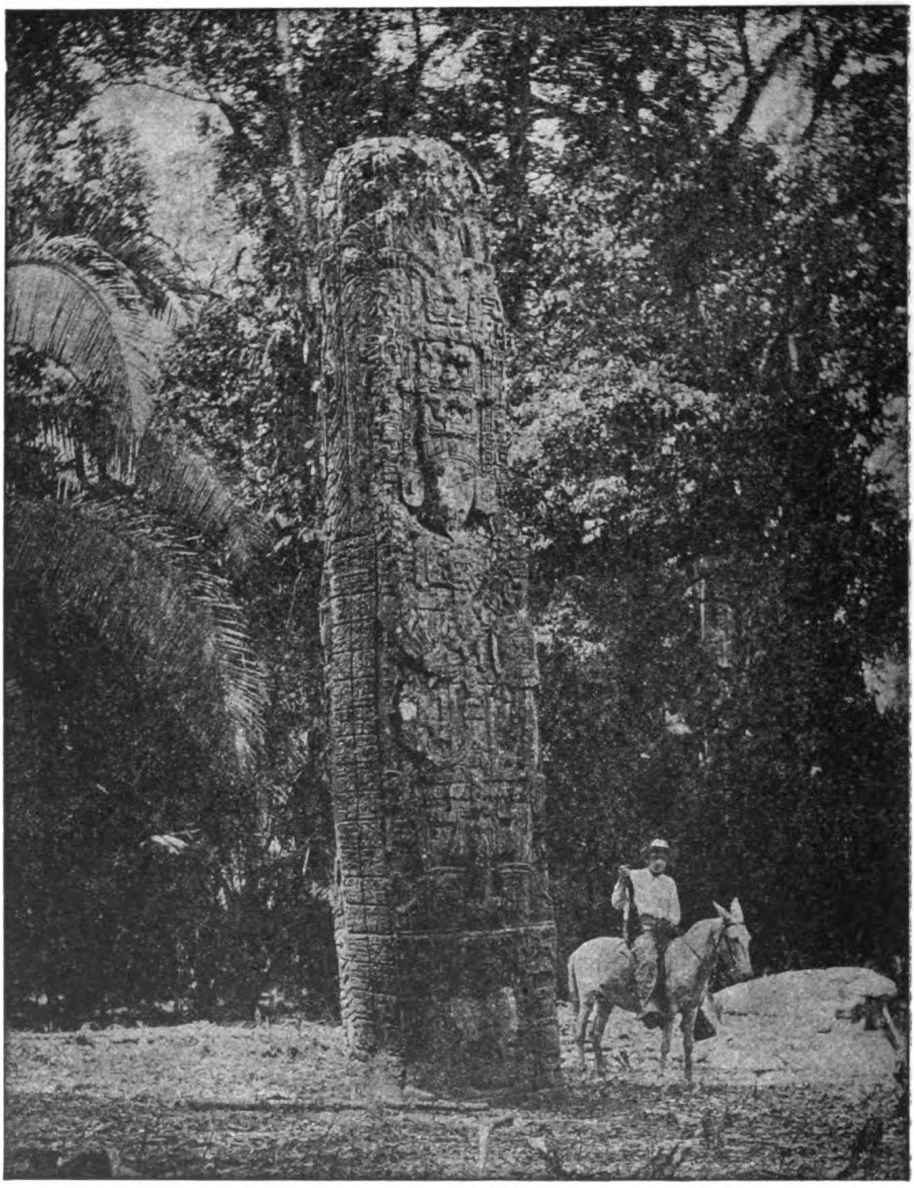
We have in stone an example of one of these in the dragon which guards the gate of the Temple, whether the Temple be old



(Photo by Maudslay.)

PORTAL OF THE TEMPLE OF THE TIGERS, BALL COURT.
(a) Left jamb. (b) Right jamb. Carved wooden lintels above.

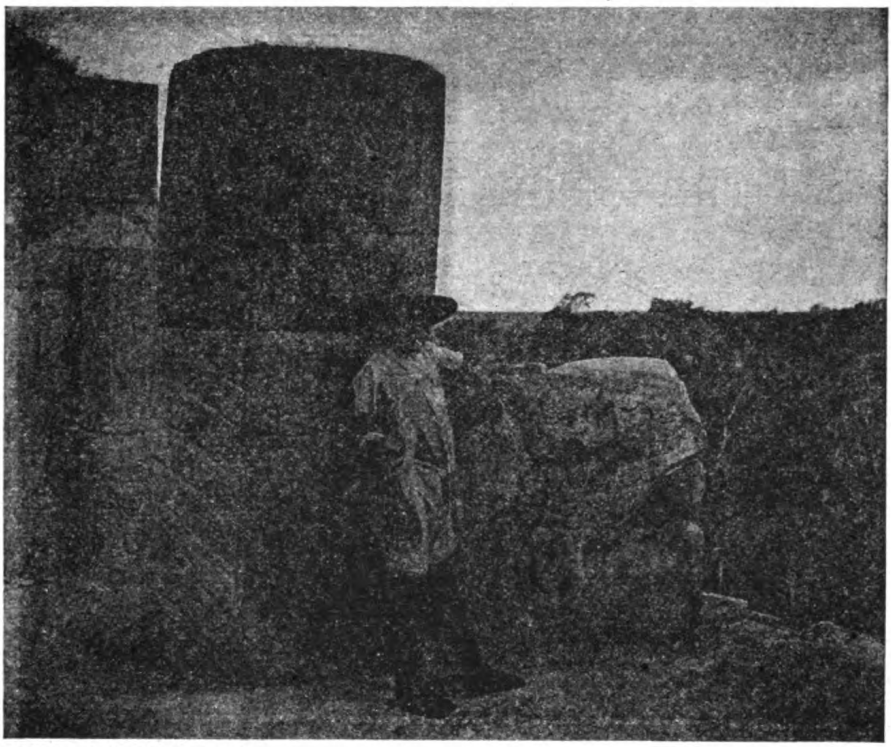
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THE TALLEST STELA IN THE RUINS AT QUIRIGUA, GUATEMALA.
This monument is 26 feet high.

or new; a specific example of the descent of this tradition into two widely separated countries is to be seen by comparing the base of the serpent portal column with the leogriff which guards the entrance to the modern shrine, the Shwe Dagon near Rangoon, in Burma. Here are two serpentine heads set to guard the gateway to the Temples separated by thousands of miles. Whence came the idea? That its source is in a reality we can have but little doubt. Do we not know from occult research that the Lords of the Black Face

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(Photo by Mandslay.)

BASE OF SERPENT PORTAL COLUMN.
Entrance to Temple of the Tigers Ball Court.

of the Toltecs made great beasts like dragons, two and three headed creatures with enormous fangs, to guard themselves and their shrines? That this is the source of the tradition we may safely be convinced. For the mighty power of Atlantis, although passed from the face of the earth in so far as it effects the social condition of man, has left its impress upon the stone, upon the arts and upon the traditions which are behind us and about us.

LEOGRIFF AT THE
SHWE DAGON



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THE VENGEANCE OF HEAVEN

"God giveth unto every man
A reward equivalent to his work."

"I, Buddh, who wept with all my brothers' tears,
Whose heart was broken by a whole world's woe,
Laugh and am glad, for there is Liberty!
Ho! ye who suffer! know
Ye suffer from yourselves.
None else compels."

IT was a cold, dreary day in mid-January and the snow lay thick upon the housetops and in the gutters. On the pavements of the great city men and boys, blue-faced with the intense cold, had been early at work clearing a path for the feet of busy city men who would presently be astir, whilst the thick grey sky foretold a promise of more to come ere long.

I was threading my way along the busy thoroughfare on foot when, at the corner of Chancery Lane, I was accosted by a beggar clad in miserable rags and with a face blue with the cold. Usually I do not give to professional beggars, preferring rather to relieve that poverty which does not spread abroad its woes from the house-tops; but today, as I was about to pass on unheeding, something in the man's appearance arrested my attention, why, I could scarcely tell, and I paused to give him a second glance. He was still young, probably under twenty and, but for the hunger and poverty that had pinched his face and hardened his eyes, he might have been accounted a handsome man. But it was not that which had struck me, nor was it the wretchedness of his appearance, for that, alas! was common enough —there were hundreds such within half a mile from where I stood; but it seemed to me that there was something vaguely familiar in the expression of the wild, dark eyes that met my own—beast's eyes, ferocious and untamed—that threatened me the while his more trained voice whined out a pleading request for help.

"Why don't you work?" I asked him. "A young fellow like you ought not to be begging his bread like this."

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"Can't 'elp it, guv'ner," he said shortly. "Tain't my fault—I ain't never 'ad a chanst to work all my life; I've tried over'n over agin, but I can't manage to keep anything, 'cos I ain't strong enough. Look there," and coughing violently he spat up a quantity of blood which made a deep crimson stain upon the piled-up snow in the gutter. "Every winter soon as it's cold I gets took like that, an' all the world's agin a pore deliket chap wot can't earn 'is bread honest. Can't you spare us a copper, guv'ner?"

I felt in my pockets, but found to my regret that the only money I had about me was a sovereign; so I told him I had nothing to give him that day, but that if he should be in the same place at the same time the next morning, I would bestow a shilling upon him. With the look of an unbeliever, forced into his scepticism by the bitter experiences of a lifetime, the beggar turned away and was lost to sight amid the busy crowd, while for the time I forgot him in the cares and work of a day in the great city.

As it happened the next morning I was obliged to be at the office at a much earlier hour, and it was not until I was on my homeward way in the evening that I remembered the promise I had given and then broken. Then I was sorry enough, but as it was too late to repair the fault I could only hope to see him again on the following morning, and dismissed the incident from my mind so far as it was possible for me to do so. But I did not see him again until a night or two later and then he was past my help, past any human aid, in fact, and it came about in this way.

I was returning late from the city and instead of keeping to the main thoroughfares, anxious to reach home as quickly as possible, I struck into a side street little frequented and badly lit. Some way down it, however, I came upon a small crowd collected round something that lay upon the pavement under a lamp, a crowd composed of the usual medley of errand boys and idlers and headed by a policeman whom I accosted in order to learn what had happened.

"Man frozen to death," was the brief answer, and then looking over his shoulder I beheld the face of the beggar whom I had promised to help, only that it was thinner and whiter now even than before, and the eyes in the flaring gas-light seemed to stare into mine with a look of reproach, fixed and ghastly enough to haunt me for the rest of my life. I turned away shuddering with the horror of the thing and reproaching myself bitterly as I went that I had not taken more trouble to keep my promise, busy though I had been, had not raised a finger to save this fellow-creature from a cruel death by exposure and want of nourishment. I asked myself also, with a bitter cynicism, why such things should be—whether a God, great and just as I had been taught to believe He was, could stand by and see such inhuman injustice Himself, for surely a worker of

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miracles might have put it into the heart of some rich philanthropist to seek out and rescue this poor sufferer. "He had never had a chance," so he had told me; therefore was it for any fault of his own that this cruel fate had been his? Was it not rather visiting the sins of the fathers upon the children—the thoughtless selfishness of those who, in all probability, consumptives themselves, had brought into the world the weakly children to inherit or contract the same dreadful disease that lurked in their own systems? And perhaps they had gone unpunished! I told myself that it would be no uncommon instance of divine injustice were this really so, and in the bitterness of my heart, and partly also to cover my self-reproach, I mocked the God in whom I felt I could no longer believe, and cried in my soul that there was no justice in heaven and little enough upon earth whilst these things could be.

But that night, as I lay upon my narrow couch, I dreamed a dream, and yet it was not quite a dream but rather a retrospect, a vision of the past, and in it I lived again the life that had been mine nigh upon two thousand years ago and which I had forgotten whilst in the heaven-world I had been sleeping the long sleep of oblivion, though perchance as a babe upon my mother's breast I may have had glimpses into the long ago. Had this been so, however, the bustle and hurry of this life had long ago blotted out all recollection of a past one, and it was only now in my vision that everything returned to me in a sudden rush of memory—those stately towers and bridges, those grey-leaved olive trees clothing the distant hills and the fair blue skies that smiled upon the lovely City of the Tiber as she was in the zenith of her youth and fame, nearly two thousand years ago, when the Caesar reigned within her palace walls and when I, an humble citizen, dwelt in her and loved her with a passionate devotion that returned to me now as I stood once more within her crowded streets and watched the idle, pleasure-loving throng roll by me. There they were, all the old familiar faces, centurions and soldiers with bare arms and swarthy faces, nobles decked with bracelets and with wicked, sensual eyes and lips, lovely women borne hither and thither on cushioned litters, fanning themselves with their peacocks' feather fans and ogling the handsomest and richest amongst the Roman youths who passed them by. Rome, the greatest city in the world, and yet already beginning to crumble into dust beneath her cloak of luxury and vice! The Rome I had known so long, so long ago that I had forgotten her utterly in the new life I was leading in another great city, and yet one not half so lovely nor so beloved. The tears rose to my dreaming eyes as I realized that I, of all mankind, was privileged to behold her once more as she had been before the days of her fall.

But the scene changed, and suddenly the gay and crowded streets

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had vanished and I stood instead in the great tribunal hall, before a gilded throne surrounded by nobles and soldiers, a throne on which was seated, reclining on his cushions, a man handsome and in the prime of life, but with a devilish cruelty depicted in the lines of his face; and as I looked up, his wicked eyes met mine, and I gave a sudden start; for the eyes are the windows of the soul, and from his there looked forth the soul of the frozen beggar, though how I knew that this was so I cannot tell.

"And now," he said, in a low, mocking voice, "having settled those dogs of Jews, we will dispose of this fellow—a worthy who will not pay his taxes and who smites down the officer of the law who comes to claim them. What hast thou to say, dog, to the charge that is brought against thee?"

I answered nothing, knowing well that I was guilty, yet thinking of the sick wife and crying babes whose pitiful condition had maddened me to do this thing.

"Ha! he answers not!" cried the fiend with his cruel smile. "Well, take him away and do unto him as thou hast been commanded to do unto these last; they shall be thrown together to the lions and we will see which the beasts prefer. That will be amusing, I think, my friends?"

He turned to the nobles beside him, who expressed their approval in mocking laughter and ribald jests. Then I was led away chained between two other men—Christians—and the gates of the gloomy prison closed behind us.

Yet once again the vision changed, to find me this time in the grim arena, that mighty circus with the sanded floor wherein, in the name of the gods, such horrible things were done. Above me smiled the pitiless blue skies and all around me, rising tier above tier, were the inhuman wretches who had come to gloat over the spectacle of our bloody end; for I was not alone; some score of Christians, men, women and children, were kneeling round me, raising their last prayers to heaven for strength to meet the death that they were about to die for their faith, and for mercy for their souls when they should have left their earthly tenement.

I alone stood apart, praying neither to the God of the Christians nor to the gods in whose worship I had been brought up, but thinking rather of the wife and babes from whom I had been torn, and cursing the fiend who had condemned me to this horrible death, the man whose punishment I now knew to be not disproportionate to his crimes.

And then, as the doors of the cages swung back and with a savage roar the great lions rushed towards us, I looked up and met the evil eyes of the tyrant who watched me from his throne—the eyes of the beggar whom I had seen for the last time that day, who had died

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alone and friendless, even as I had died two thousand years ago, and was now to die once more in my vision.

And then I awoke from my trance to find that another day of snow and ice had dawned, to remember that the Caesars were long ago dead and gone, that Rome had fallen from her glory, and that men were no longer thrown to the lions by cruel tyrants, at least in this western world of civilization.

But my lesson was learned and I no longer mocked at the mercy and wisdom of God, for I knew that there is justice in heaven and that it shall be meted out to men according to their deserts—to the merciful much mercy and to the evil doer evil such as he has done unto others.

---*From The Theosophical Review*, June, 1901.

IF our karma was too powerful to be averted, we call it Destiny. As for Fate, it is, was and ever will be in our own hands. A certain passage in the *Vaishnava Dharmasastra,* or *Vishnu Sutra,* here comes to mind. It runs thus: "A man will not die before his time has come, even though he has been pierced with a thousand shafts; he will not live after his time is out, even though he has been touched by a blade of kusa grass." This needs explanation. Although it is true that our life, being the product of past causes, must certainly be "fixed" as a logical result of past causes, or "mapped out" in its main features, yet it must also be borne in mind that we have the power every day to modify or change this so-called "fate" that is ours. In practice, therefore, it must be very rare indeed, if ever, that any one lives the exact length of time that he has pre-fashioned for himself.

The same book says: "When the effects of one's acts in a former existence, by which his present existence is caused, have expired, death snatcheth away a man forcibly." In connection with this, it is well to remember that a man can alter his fate; and if length of days be a definite result of past karma, most assuredly fresh karma may be generated in this life, the effect of which is to counteract the results of past karma. You may set a stone rolling down a hill and by the law of karma it must reach the bottom; but it may be stopped by running ahead and staying it or turning it aside. The Immortal True Self within is Lord of Karma and by treading the Path of Union with that Hidden One we can master Fate, or at least modify it; otherwise it will master us. Let us, therefore, remember these words from the *Shu-King*: "It is not Heaven that cutteth short men's lives; they bring them to an end themselves."

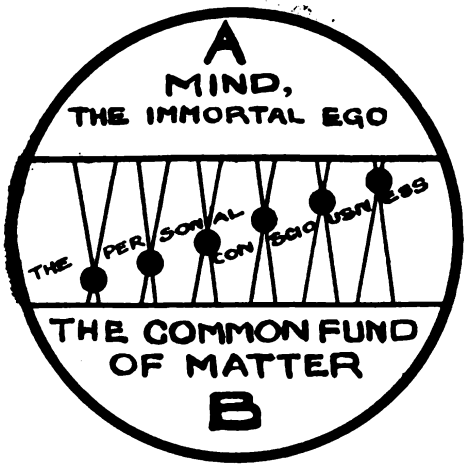
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HAVE WE EVER LIVED ON EARTH BEFORE?

By F. E. Titus

(Continued from page 483)

A COMMON FUND IN MIND.



The accompanying diagram may assist. On the one side of being we have the common fund of matter (B), which sends forth its successive forms, each higher and more complex than the preceding. This higher development we have represented by the greater extension of the form. On the other side of being there is the immortal Ego, or Mind (A), expressing itself in connection with physical forms, in more perfectly developed states of consciousness, which expressions as they become more highly developed find themselves in closer touch with their parent source (A).

At the point of contact of this temporary expression of mind with the temporary expression of matter formed into the human body, is the personal physical consciousness—the mortal link between matter and immortal mind. At the death of the physical body its form dissolves. Its *matter* returns to *its* source (B), and the *consciousness* withdraws to *its* source (A). Each bears with it the result of its experience while thus temporarily united to the other.

The Ego, thus built up and developed, after an intervening period again sends forth its limited expression which, coming in contact with a more fully developed human form, gives fuller expression to its powers. Again death separates the mental from the material. Subsequent reunions take place, in each of which a more highly developed and sensitive brain responds more fully to the touch of consciousness. The personal consciousness becomes more closely allied with its source, the higher consciousness—the Ego.

Finally, after many lives, the man while yet in the physical body is able to enter into full relationship with his Higher Self and to draw

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at will from its fund of past experiences. Then the higher and the personal consciousness are at one. The man has entered into the enjoyment of his full heritage. The object of his appearance in a physical body has been accomplished and higher ranges of existence, wider realms of knowledge, open their gates before him.

We find that the activities of the physical body so evolve the matter of which it is composed that, upon returning to its common fund, the matter bears with it the results of those activities in the form of more highly developed characteristics of matter. As countless forms thus carry back to the common fund the results of their lives' activities, the common fund is itself evolved and each recurring manifestation is in higher and more complex form.

It is similar with the personal consciousness and its basic fund, the Ego. This personality is the Ego manifesting in a particular human form. While in that form it gains some experience, its mental and moral powers are partially awakened by its contact with external nature. At death it dissolves and that consciousness which had exhibited itself in the human form returns to its higher realm and in its fuller consciousness is known as the Ego. The experience gained in the personal life serves to affect and develop the whole of the Ego. After a period devoted to the assimilation of the experiences of the preceding earth life and the realization of its highest ideals and aspirations in the heaven world, the Ego, for the purpose of gaining further experience again assumes the personal form of consciousness. It comes forth each time with higher powers than those which it exhibited in the preceding personality. In each existence in the physical body it develops still further the mental qualities. Each time the experience thus gained is carried back with the Ego to its highest plane to be there built into more highly developed mental and moral powers. Thus personality after personality is sent out. Each expresses itself in a higher form of mentality. The personal consciousness which we exhibit today is more advanced than the personal consciousness which we exhibited when we were here as savages. This is the evolution of the mind.

"AS A BLADE OF GRASS"

Let us use an analogy drawn from the plant world. We see a blade of grass above ground and we know that its root is hidden beneath the soil. The blade of grass has its experiences of sun and storm. When autumn comes it withers and decays. The life which has expressed itself through the blade returns to the root beneath the soil, carrying with it the results of the experiences gained by that blade during its brief existence. They become a portion of the life of the root. The next spring the root sends forth another blade. It also has its experience in plant life. It also dies when autumn comes and

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the life which ensouled it also returns to the root, bearing with it its experiences which show themselves in the form of the possibility of more complex and higher organisms. This is the process by which the evolution of plant life is carried on. The root serves as the storehouse in which all the experiences of the various blades of grass are stored and transformed.

Thus is it with the human soul. The Ego may be compared to the root of the plant, hidden beneath the soil of the physical, in the mental world. It sends forth a ray of its own mentality which, like the blade of grass, gathers around it in the physical world a physical form. In that form the experiences of the soul are gained. When the autumn of earth-life comes, the physical body yields to the processes of disintegration. The physical body dies, but the ray of intelligence, the personal consciousness, retreats to the Ego—its root—bearing with it the experiences gained through the physical body. These experiences are there built into qualities of the soul. They affect, and are the means of, the evolution of the soul. Again the spring-time of physical life comes and over the border-line of forgetfulness, bathed in the waters of Lethe, another ray of intelligence is sent forth to gather around itself a new physical body in which fresh experiences are to be gained, mental and moral qualities are to be still further developed, and the experiences thus gained are to be carried back to the Ego.

Thus in a series of successive earth lives the evolution of the soul is accomplished. We bear back with us as we come into human form here the mental and moral capacities which are the result of our actions in past lives. Each has lived lives in the past which have differed from the lives of others. Each has made different use of the opportunities placed before him. Each by his action in the past has made his present of today. Each is the child of his own past, standing as the epitome of all his past experiences. The soul's hereditary line of descent runs through its divine parent, its own Ego, and *Man Is The Master of His Own Destiny.*

(To be continued)

Be grateful to your teachers and friends and stand loyally by them through every trial. Loyalty is an attribute of the higher intuition. Believe no evil on hearsay. ∴ ∴ And love your enemies as instruments by which you learn.

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How may a lover of nature acquire the power of seeing nature-spirits?

A nature-spirit has many points of resemblance to a wild animal, and the method of making friends with him is much what we should have to adopt if we were trying to tame birds or deer. He is shy and distrustful towards man; how is this distrust to be overcome? One who wishes to study at first-hand the habits of a bird usually goes to the haunt of the creature, conceals himself and remains perfectly quiet, in the hope that the bird will not see him or, if he does, will be reassured by his absolute stillness. The etheric sight of a nature-spirit pierces through walls or bushes, so it is hopeless to attempt to evade his observation and, for him, the stillness which is important is not that of the physical body but of the astral. He objects to the filthy physical emanations of the average man—of meat, of tobacco, of alcohol and of general uncleanliness; obviously, one who wishes to make friends with him must be free from all these. He also objects to storms of passion and impurity; so the man who seeks him must also be free from all low and selfish feelings, such as lust, anger, envy, jealousy, avarice or depression.

These negative qualifications being in order, can anything positive be done to invite the approach of so coy a visitor? Animals can often be attracted by the offer of food, but as a nature-spirit does not eat, that particular allurement is not available in his case. The student can provide for him conditions which he is known to enjoy. Strong unselfish affection or devotion, or indeed any high feeling which burns steadily and without wild surgings, creates an atmosphere in which the nature-spirit delights to bathe.

The man—the right sort of man—who rests for a while in some lovely, lonely spot—in a wood, perhaps, or by a stream or a waterfall—and revels in such thoughts as have been suggested, is quite likely to become aware of an unfamiliar presence, of something fascinating, yet strange and non-human; and perchance, if fortune greatly favors him, he may even see as well as feel, when the shy, wild creature becomes a little more accustomed to him and gradually learns

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to trust and like him. But if the student remembers that to the nature-spirit this is an adventure such as it would be for a mouse to make friends with a cat, or for a man to endeavor to establish fraternal relations with a tiger in the jungle, he will learn to exercise unlimited patience and not to expect immediate results.

Almost all nature-spirits delight in music and some are especially attracted by certain melodies; so if the experimenter happens to be a performer upon some portable instrument, such as the flute, it may increase his chances of success if he play upon it. I knew a nature-spirit in Italy who was so fascinated by a particular piece of music that when it was played on the piano, he would actually leave the wood in which he dwelt and come into the drawing-room to enjoy it and dance to it—or, rather, to bathe in its sound-waves, to pulsate and sway in harmony with them. But I never knew him to do this if there were more than two or three people in the room—and even those must be friends whom he had learned to trust.

More than once I have seen a shepherd boy in Sicily, sitting in some lonely spot on the hillside playing on his home-made double Pan-pipe like an ancient Greek, with an appreciative audience of fairies frisking round him of which he was probably blissfully unconscious, though no doubt their delight reacted upon him and added zest to his playing. Sometimes the peasants *do* see the nature-spirits, however; plenty of instances may be found in Mr. Wentz's *Fairy Faith in Celtic Countries.* *C. W. L.*

If bees and wheat were brought over from Venus, which is in its fifth round, would the atoms of wheat and honey have five spirillae active and therefore be more suitable as food for the occultist?

You ask whether the spirillæ in wheat and honey are more developed than those in other forms of food. Certainly not, for these articles are, of course, constructed of the matter belonging to our planet. No doubt an ear of wheat and some eggs of the bee were brought from Venus originally, and presumably those must have been built of the more developed matter belonging to the planet Venus; but it is quite certain that all further developments must have utilized the matter already existing upon our earth. Indeed, I am by no means sure that any physical matter was brought over from Venus at all; it may quite well have been that the *life* of these things was brought over here and clothed in earthly matter. However that may be, the answer to your question is that the particles of which these foods are composed differ in no way from other particles. *C. W. L.*

What is the address of Mr. Leadbeater's publisher? *J. F. R.*

Mr. Leadbeater's books are issued by four publishers: The Theo-

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sophical Publishing House, Adyar, Madras, India; The Theosophical Publishing Society, 161 New Bond Street, London, England; The Rajput Press, 31 N. State Street, Chicago, Ill.; The Theosophical Book Concern, 116 S. Michigan Ave., Chicago, Ill. All of Mr. Leadbeater's books may be obtained from the latter address. A letter intended for Mr. Leadbeater personally should be sent in care of the Theosophical Society, Adyar, Madras, India. *I. S. C.*

Is the book, "The Secret Doctrine," confined to the private circulation of your Lodge Libraries, or is same to be procured from Theosophical publishers—like other works? *J. F. R.*

The Secret Doctrine is not confined to private circulation, but is sold like any other work. It consists of three volumes and an extensive index in a fourth volume and may be obtained from the Theosophical Book Concern, 116 S. Michigan Ave., Chicago, Illinois.
I. S. C.

If, indeed, as Mrs. Besant has recently said, there be "no confusion" among the expectations of the several cults looking to the near advent of the Great World-Teacher, then how do Theosophists reconcile such typical Christian expectations as Pastor Russell's (of Brooklyn Tabernacle), for instance, with the saner understanding of such advent of the "Coming" by Occult students? In other words, if anything resembling a dogmatic "Second Coming" of the Christ—at this time—be really a scientific impossibility, then is there not a tremendous disappointment in store for these Christian dreamers?

No doubt, in the days which lie ahead of us, when the Great Teacher will once more walk the ways of Earth, there will be more or less confusion, owing to the conflicting opinions of those who look for a Teacher who will agree with their notions of what He should be. I do not know whether the Coming Christ will preach the same doctrine as He did 2000 years ago, and, therefore, the only way that we ourselves can know Him is, to echo the thought of Mrs. Besant, to so attune ourselves to spiritual greatness that we shall instinctively recognize Him when we come into His presence. But our work should be largely the removing of prejudice and intolerance and inculcating a wider point of view than at present exists among many religionists. If we do this, the amount of confusion will be lessened; if we do not, the clamor of tongues which will arise upon His coming will be loud and probably much bitter feeling, if not open hostility, will be generated.

There is apparently no possibility that mankind at large will accept Him. In fact, our own intuitions probably will be severely tested when He comes, for it is hard to be big enough to know a great man when He is actually amongst us. *I. S. C.*

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CLIPPINGS AND COMMENTS

In connection with this new department we call the attention of our readers to communications about *Clippings and Comments, Magazine Readers* etc., in the General Secretary's notices of this issue's Supplement.

DISCOVERY OF CRYSTALS IN NON-SOLID AND LIVING STATE

By use of an instrument called the "crystallization telescope"—an ordinary microscope provided with means to raise a compound to any desired temperature and to maintain, increase or lower it at will—something like 300 chemical compounds have been brought to the crystallization point and there held in a perfect but *liquid* form for a long time.

The dramatic incident of the new discovery is that, in that state, what was thought to be non-living mineral matter is found to be alive; these liquid crystals act more or less exactly as amœbæ, infusoria, bacteria, algæ and other low forms of life. They take in food and water, they form buds or daughter crystals just as yeasts and fungi do, they grow, recuperate from injuries and die exactly as do lower living plant and animal forms.

Dr. Lehmann of Germany takes first rank in this research: it can but result in Science being forced to give up her traditional definition of a crystal, to widen her view of what life really is, to alter her logic of physical laws and to accept as truth the statements made by Theosophy.

Prof. Vorlander, another European savant, has arrived at the conclusion that these liquid crystals are undoubtedly connected with protoplasm, or life itself. He holds that crystals are present in the blood and body tissues, but at a temperature which keeps them in the liquid functioning state; that when the temperature falls or any cause precipitates the inorganic (?) crystals from their vital solutions, death must ensue; that fever may be nature's method of avoiding the solidification of the ever-present crystals. (*Mining and Engineering World* of Dec. 7, 1912.)

Thomas Edison gives his corroboration thus: "There is intelligence in all matter—all rocks have a lot of intelligence. It works in different channels from our own, no doubt, but they give bromium movements, actual living movements. Gems are highest forms of rocks. There is no doubt in my mind that all gems are alive. Under a strong glass you may see the molecules in rubies working like a band of bacteria. *The jewel is as much alive as man!*"

SECRET OF SPHINX DISCOVERED

If the public press has stated the case accurately, the long hidden mystery of the great Sphinx has now been disclosed. Prof. E. A. Reisner, of Harvard University, is said to have discovered that the head of this wonderful figure contains a Temple to

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the Sun. He claims that in the body there is a larger one, and probably a tomb of Menes (the Manu?) beneath that.

It may be so. But, surely, there is a good deal more hidden, even in the outer form of the Sphinx. Yet, it is encouraging to see how scientists, discoverers, archæologists are, step by step, coming closer to prove the reality of the significant hints made by H. P. Blavatsky in *The Secret Doctrine*.

VISIBLE SOUND WAVES

In an article in *The Scientific American Supplement* of Nov. 23, 1912, F. A. Perret describes the phenomena he observed in connection with the volcano in Mount Vesuvius when on a trip in Italy in 1904.

He refers to certain phenomena which he calls "Flashing Arcs," which consist of thin luminous arcs. He states that these seemed to precede the explosion of the volcano, and spread out and passed away. He attempted to photograph them, but was unable to do so.

He claims that the only way they can be accounted for is that they are *visible sound waves*. This theory is very interesting in the light of the Theosophical teachings of Madame Blavatsky and others on this subject.

REINCARNATION POPULARIZED

Of course you saw in some newspaper or other the almost full-page, illustrated article about *What the Stars Predict for Helen Gould*, which, copyrighted by the Star Company, went all over America. Not only the future, but the past was also depicted, showing her and her present husband in four previous incarnations.

Millions of people must have seen it and ever so many got an impression of the thought of reincarnation—and of karma, too.

"A LOVE STORY OF THE AGES"

Such is the title of a new play, written by Paul Armstrong, and of which the Los Angeles public had the privilege to see the first performances. It came there at a most opportune time. The public had for a long time been prepared; the initial effort to spread Theosophy through daily talks at the noon hour, open to the public; regular weekly lectures; almost daily meetings for students; Krotona in the process of creation, drawing more and more attention; all these and a few more influences had been working to call forth an unusual interest in a play that is entirely given over to the teaching of reincarnation and karma.

That some of the ideas put out are superficial and vague, and to the student of Theosophy crude, is true, but the trend is all towards the truths of reincarnation and karma. And be it said to the credit of the men and women interpreting the play, that they showed a remarkable respect and understanding of the teaching, not only in their manner of expressing the thought in words but much more by their subtle atmospheric effects, suggestions and colorings.

While the audience expressed itself as a unit in interest and attention, there were as many individual thought-forms as there were people in the audience. On every side, as the curtain descended after each act, men and women talked of the logic of the argument and tried by it to explain the "why" of all those many problems of daily life that only in the light of reincarnation and karma seem reasonable and just. In *A Love Story of the Ages*, where a period of three thousand years was bridged for two lovers by a little tune in a minor key, many hearts read a counterpart or similarity of their own experiences.

The law of karma is expressed all through the play by the principle or attribute back

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of each character of ancient and modern times. A Pharaoh, reincarnated as a king of finance; his daughter, an Egyptian princess, later the daughter of finance. The friend of the princess, in their new life the wife of an artist, yet still her friend; the artist, he who had decorated the Egyptian temple of Kalmenda. The brother of Pharaoh, a fortune-hunting Count.

The princess, in fear, had failed her lover of ancient times, and had only gained the attribute of fearless loyalty through long years of suffering and loneliness; while her modern lover had a nameless doubt of the loyalty of women. But the little lilt of song, stored away in the Akashic records for three thousand years, was awakened by some "chance" chord and served as the key to awaken memories of other experiences of their past and send them back to the old ruins of Kalmenda, where their new love took up the vibrations of their old love and they became one, unbroken and continuous.

I wonder how many lovers felt the tie to be stronger because of the beautiful lesson!

Frances Jordan Wallis.

DESCRIPTION OF THE PERSON OF JESUS

The following is from a manuscript now in the possession of Lord Kelly, which was copied from an original letter of Publius Gentillius, one of the Roman Governors, in which he wrote about Jesus:

"He is a man of somewhat tall stature and comely, with very reverent countenance, his hair of the color of a chestnut full ripe, plain to his ears, whence downwards it is more orient and curling and waving about his shoulders. In the midst of his head is a seam or partition of his hair. His forehead is plain and very delicate, his face without spot or wrinkle, beautified with a lovely red; his nose and mouth so formed that nothing can be apprehended; his beard is reddish in color like his hair, not very long, but forked; his look innocent and mature; his eyes grey, clear and quick. In reproving he is terrible; in admonishing, courteous and fair-spoken; pleasant in conversation, mixed with gravity. The proportion of body most excellent, his arms and hands most delicate to behold. In speaking, very temperate, modest and wise. A man for his singular beauty surpassing the children of men."

MAY MEAT GO STILL HIGHER IN PRICE!

Such is the title of a recent editorial in *The Ladies' Home Journal.* Its editor has rejoiced over the high prices of meat, his opinion being that meat is not necessary to bodily health and that, although bringing some temporary energy to the body, it does not build permanent strength. He is hopeful that many will give up this wrong diet now that the question becomes one affecting the pocket-book. He very properly says that there are many substitutes, so varied as to appeal to every taste, cheaper, more health-giving and energy-building.

It is significant that one of the most influential journals of the day should be writing in this vein.

ANCIENT LEMURIA

The San Francisco Chronicle, speaking about the Antartic expedition in which the leader, Captain Scott, lost his life, says:

"The parties were engaged in scientific research. They found fossils tending to prove that South America and Australasia at one time were connected through the Antartic continent, and that twice during the history of the world the Antartic had a temperate climate."

Does not this tend to prove the story of ancient Lemuria?

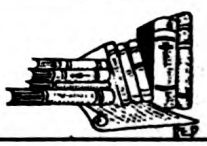
HARVARD TO TAKE UP PSYCHICAL RESEARCH

Harvard University has accepted a fund of $10,000, given for psychical research work. This is the first American university to investigate occult phenomena.

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BOOK REVIEWS



The books here reviewed can be ordered from the publishers named with each; also from *The Theosophical Book Concern* 116 So. Michigan Ave., Chicago, Ill.; or from your nearest dealer in Theosophical books.

THE HIDDEN SIDE OF THINGS, *by C. W. Leadbeater. Publishers: The Theosophical Publishing House, Adyar, Madras, India.* 1913. *2 vols. pp.* 482 *and* 390. *Price,* $4.00 (*for the two volumes*).

About ten years ago I had the pleasure of being allowed to pack a trunk for Mr. Leadbeater and there was confided to me in this task the little trunk of books and manuscripts and other things, such as a Thibetan praying-wheel, a lock of Madame Blavatsky's hair, and other equally interesting things. Among them was a mysterious red portfolio of considerable bulk and several pounds in weight. Being curious, I said: "What is this?" and Mr. Leadbeater answered: "A book on the hidden side of things."

Now at last it is here on the table before me, in two volumes of blue and gold. It is a *great* work. The world at large will not realize that *now*, but some day it certainly will.

It was my good fortune to be with the author when he saw some of the things he has here set down. I know some of them to be true; if you read the two volumes, as I hope you may, you will agree with me that all the facts told are reasonable; and you will appreciate the great accuracy and clearness of statement.

Of the three parts of the book, which show us "how we are influenced, how we influence ourselves, and how we influence others," the first is most interesting; it has absorbing information about nature-spirits, centres of magnetism and the like. The second is most useful. The third is most mortifying and most necessary; it shows the inanities of modern life and the terrible hidden side of so-called civilization. *L. E. G.*

MAN: WHENCE, HOW AND WHITHER, *by Annie Besant and C. W. Leadbeater. Publishers: The Theosophical Publishing House, Adyar, Madras, India.* 1913. *pp.* 505. *Price,* $4.00.

The long expected book has arrived at last and more than justifies all our expectations. It proves to be a volume about the size of *Isis Unveiled* and even surpasses that wonderful book in absorbing interest.

The scope of the twenty-seven chapters is very large. Starting with the first Chain of our Scheme of Evolution, it brings us down to the present and then goes on to describe much of the life of the Sixth Root Race of the future. The two authors have achieved the seemingly impossible by making that most difficult subject of Rounds and Races so lucid that the veriest beginner should be able to understand it. The Inter-Chain sphere about which we have heard but little is here amplified, making clear much that was obscure to many students. The introduction of several illuminating diagrams is a further aid. Of these, Diagram IV (colored) is a marvel of ingenuity and once it is mastered, together with the subject matter which explains it, a veritable

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foundation of rock is laid whereon further Theosophical knowledge may safely be built.

It is safe to say that few other books thus far written can have the same personal interest for the members of the Theosophical Society. In it appear again and again in different circumstances the characters made familiar to us in *Rents in the Veil of Time*. We see them not only in familiar human form, but also in the "beginning of time" and under strange guise. On the Moon Chain we are introduced into the private life of the Moon-men. We are entertained by a vivid description of a scene of harvesting of that period, when the husbandman had an equal chance of capturing the half animal fungus and of being himself captured by the grewsome creature. At this point the modes of individualization are explained; this is one of the most illuminating portions of the book. The desirable and undesirable ways are shown, indicating to us the responsibilities resting on the human kingdom in its treatment of its dependents.

Then follow several chapters on the Atlantean Race, of which we learn some new and more interesting particulars. The beginnings of the Fifth Race follow, and one cannot but regret that historians, groping backward in the dark abysm of time, should refuse the bright light thrown upon these beginnings by our authors. The four sub-races, the Arabian, the Iranian, the Keltic, the Teutonic, their characteristics, their strange vicissitudes while peopling the earth, all are given with fascinating detail. The White Island has always been a spot towards which the Theosophist sends love and reverence because of Those who dwell upon it. So he is sure to receive with deep satisfaction the information regarding the building of the Great City.

While it is true that romance and adventure abound in *Man: Whence, How and Whither* and that it seems in parts like a fairy tale of our childish days, its chief interest is not with these, but with the deeper meanings underlying these bewitching details. One cannot fail to realize the inevitableness of the Cosmic Will when it is made abundantly clear that it is more than folly not to co-operate to the utmost with that Will, so gentle, yet withal so compelling. It goes without saying that not to read the book is to lose what cannot be measured in words. To read it brings us so near Those we long to serve that we cannot but feel an added impetus towards that service. And it arouses a determination to help, even though it be in a minute way, towards the working out of the exquisitely perfect plan of the Logos, a portion of which has been spread out before us by two whose constant and loving sacrifice have made possible for us to glimpse that plan.

Printed on light but durable paper, it is very attractive and in spite of its size can be read in comfort. *A. K.*

THE INNER LIFE AND THE TAO-TEH-KING, *by C. H. A. Bjerregaard. Publishers: The Theosophical Publishing Co. of New York, 253 West 72nd Street, N. Y.* 1912. *pp.* 225. *Price,* $2.00 *net.*

On entering a beautiful forest of many varieties of trees, flowers and grasses, one lingers on the path, enjoying the graceful glory of this tree, the beauty of that plant and the exquisite perfume of the flowers. One is lost in reverie and in endeavoring to apply the sermons found in nature, and longs to return again and again to learn from the book of nature. So in reading this volume, there is a desire to frequent its mystic atmosphere, to enjoy the apt aphorisms, select quotations and quaint bits of classic anecdote that begem the philosophical statements which seem to radiate with the very spirit of the author.

The book contains fifteen chapters which were originally lectures and in which the author gives a mystic interpretation of the Tao-Teh-King, the classic work written by Laotzse, the Chinese philosopher, about 550 years B. C.

Mr. Bjerregaard has been an ardent student of this Book of Wisdom and Virtue

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for thirty-two years. He states that his interest is ever increasing and places the book very high among the treasures that have come to us from the East. In order that some image may be presented to the mind, let the compound word Tao-Teh-King mean: The book which treats both of the Logos and of Nature, of the Word and of Reason, of the Way, the Truth and the Life. The book, we are told, is a series of nature notes, it is nature mysticism. It is a song that comes from nature's heart and not from any university. It is nature or spirit made visible.

The first three chapters on the Inner Life and the Tao-Teh-King are introductory and prepare the reader for the soul of the book, which is found in the succeeding chapters relative to the Tao-Teh-King. Laotzse teaches that the True Self is only found in the stillness, in solitude, which he calls Wu-Wei. All through this inspiring book is heard the call of Wu-Wei: Be still and know. Had you thought that stillness is not possible without purity and, on the other hand, that stillness produces purity? That no man is strong unless he is pure, and no one can be pure without being strong?

Much can be learned from the chapter on *Laotzse*, about his book and about Taoism, while the chapter on *Nature Worship* brings one into the Wu-Wei state of consciousness where there is the realization that Nature with infinite patience and stillness forces one to hear the voice of Truth.

The ninth chapter treats particularly of *Tao*, with a very elucidating diagram; and the succeeding discourse is on *Teh*, also accompanied by a diagram designating the four inherent powers as Life, Love, Light and Will.

The author takes as his text the candle and illustrates the phrase "the soul is the candle of the Lord." A potted plant serves him in explaining how the root of the plant is the Eternal Being of Teh; the stem is "the coming to be;" the blossom is revelation in all fullness, in all fulfilment.

The study of Tao-Teh leads one to the soul of Nature. She is a savior, an ever-present deliverer; she is change and transmutation, she is an image of Eternal Beauty, she is birth, death, and immortality. It is manifest how greatly enriched is the author from his long years of faithful study of this Oriental classic of Wisdom and Virtue.

Don't fail to get this book. Don't just read it—but carefully study it, and you will love it and often go back to it again and again. *A. H. T.*

THE YOUNG CITIZEN, *a monthly magazine of Theosophical Education. Edited by Annie Besant. Publishers, for America: The Theosophical Book Concern, 116 S. Michigan Ave., Chicago. pp. 48. Subscription, 65 cents per annum.*

This little magazine has just made its appearance in the Theosophical arena. Needless to say it is destined to fill an important function. It is "meant to help the youths and maidens to become good citizens, noble men and women, religious, brave, truthful and honorable." One way to do this will be to "hold up, each month, before its readers as an inspiring ideal some great Servant of the World, some one who aided the world to take a step upward 'on the golden stair' which leads humanity from animal to Divinity, from brute to God. It will seek these examples in all races and in all creeds, for everywhere have lived the Heroes of our race."

It is obvious that our President seeks to inspire reverence and enthusiasm on the part of the youth for the ideal of the Fifth Race Empire about which she has spoken and written so forcibly of late.

The first number of *The Young Citizen* is filled with interesting articles and contains, in addition, the following departments: *Servants of the Empire; The Order of the Star in the East; The Round Table; The Golden Chain* and *the Children's Corner.*

This young folks' journal promises to become one of the major Theosophical publications. It is hoped that every household having children will be a regular subscriber

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for it. Not that alone, but teachers and others having to do with children will find it a valuable monthly visitor to their study table. *A. P. W.*

MAN'S LIFE IN THIS AND OTHER WORLDS, *by Annie Besant. Publishers: The Theosophical Publishing House, Adyar, Madras, India.* 1913. *pp.* 101. *Price,* $.50.

This book is on what might seem to some to be a well worn subject, but one that is never threadbare for our beloved President, and, true to her name, she sounds a fresh note here.

Perhaps the most interesting thought brought out by her in these lectures is that of the three divisions of the physical body: "your brain and spinal nerves as the instrument of the mind; the ganglia and the sympathetic nervous system as the instrument of the emotions; the muscles as the instruments of the will. And the fundamental difference of what we call sex turns on the predominance of one or the other of the two first." This point is enlarged and made clearer.

The familiar arguments on the bodies and the other worlds are emphasized from new points of view until these much discussed subjects take on singular importance and arouse the interest afresh. *E. R. B.*

ADYAR POPULAR LECTURES, *Nos. 22, 23, 24, by Annie Besant. Publishers: The Theosophical Publishing House, Adyar, Madras, India. 1912. pp. about 25 each*

These pamphlets are entitled: *Man's Life in the Physical World; Man's Life in the Astral World; Man's Life in the Mental World.* They are separate prints of the first three chapters of the book *Man's Life in This and Other Worlds,* reviewed above. *M. O.*

CONCENTRATION, MEDITATION, CONTEMPLATION, *by Elizabeth W. Bell. Publishers: The Theosophical Publishing Committee, Harrogate, England. pp. 25. Price, 10 cents.*

This little booklet gives clear definitions of the three stages of meditation, following chiefly the admirable teachings of Mrs. Besant, which have been collected and elaborated. It gives as examples several worked out meditations which will prove most helpful for those who are trying to master the practice of meditation. *C. S.*

THEOSOPHY, *a monthly magazine. Publishers: The United Lodge of Theosophists, San Francisco, Calif. pp. 40. Price $2.00 per annum.*

This new periodical, of which the third number has now appeared, is devoted to the promulgation of Theosophy "as it was given by those who brought it." Therefore, the main contents are reprints from articles of H. P. Blavatsky and also of William Q. Judge. Whatever different point of view there may be, we are glad to see another messenger go out into the world to spread the knowledge of Theosophy. *M. O.*

WORDS OUT OF THE SILENCE. *Publisher: John M. Watkins, 21 Cecil Court, Charing Cross Road, London, W. C. 1911. pp. 24. Price, 5 cents. Paper cover.*

A small but inspiring collection of beautiful words whispered by the "Voice that speaketh in the Silence" and eagerly received and written down by a true mystic—words that have helped and enccuraged many a one on the stony path of life. *A. D.*

ANTARES ALAMANAC FOR 1913, *by George Wilde. Publishers: Rexo Publishing Co., 3 Central St., Halifax, York, England. pp. 80. Price,* 4d. *Paper cover.*

Besides the regular almanac, it contains a good many details about the horoscopes of some of those who went down with the Titanic, and all kinds of predictions for 1913. *M.O.*

THE IRRATIONALITY OF WAR, *by Sir Oliver Joseph Lodge. Bulletin No. 56 of the American Association for International Conciliation, 407 W. 117th St., New York. pp. 10. Free.*

It is pointed out that "the work of the human race is directed towards (1) Sustenance and (2) Advancement; and on the whole the work is conducted at high pressure and there is little margin to spare." Not only does war interfere with these two aims, but even the maintenance of armies and navies in times of peace uses up vast energies which might have

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been profitably expended in human progress. There was a time when it was logical and rational to wage wars of extermination; but now wars are won by machinery, industrial organization and the power of the purse. "The nation which first realizes the magnitude of the opporunities of earth existence . . . to it will belong, not by military conquest but by divine right, the supremacy of the future and the gratitude of the human race." *C. S.*

GLEANINGS, *from sermons of Rev. Frank Abram Powell. Publishers: his friends, Helena, Montana. 1912. pp. 63.*

A beautiful booklet, printed seemingly for private circulation only. Most of the gleanings are expressions of purely Theosophical thoughts. *M. O.*

MAGAZINES

THE THEOSOPHICAL QUARTERLY's January number is a very good one. There is in it the first installment of *Shankaracharya's Catechism;* a treatise on *Early English Mystics;* also one on *The Religious Orders;* and *On the Screen of Time* is an article on the ideals of womanhood — wished, every girl would read it and compare herself with the "modern girl" there described and then practise just a few of the sixty-four rules of St. Theresa, also there enumerated!

If you wish to read a well attested, weird tale about a real *Werewolf* in our own days, see the VAHAN for January.

We are inclined to call special attention to almost every article in THE WORD for December. We mention only *The Solar Ganglion; Dream States;* and the installment of Eliphas Levi's great work, *Dogma and Ritual of Higher Magic.*

Bhagavan Das contributed an exceptionally clear study on *Avataras* in the November-December number of THEOSOPHY IN INDIA.

On *The Lord Maitreya* there was a series of articles running in THE PATH for December, January and February.

Those who want to follow the events in the T. S. in Germany will find in No. 14 of the MITTEILUNGEN *(Communications),* edited by Math. Scholl, Cöln, Germany, a great many letters exchanged between the leading characters in the conflict.

THEOSOPHY IN AUSTRALASIA has always interesting reading matter. In its January issue *The Citizenship of Colored Races in the Empire,* by Annie Besant, is especially noteworthy.

THE OCCULT REVIEW for January deals with *Cats and the Unknown* and contains *Abnormal Phenomena in the Lives of the Saints.*

Wandering among the Cave Men is an attractive and well illustrated item in the SUNSET for February, pointing to the civilization of prehistoric races in America.

Cosmic Involution, by John Hazelberg, is a deep study to be found in MAN for February.

THE CO-MASON for January contains a thorough study on *The Double Triangles within the Circle,* this symbol so full of meaning for Theosophists. In the same number we find *Mozart as a Freemason.*

The ANNALES THÉOSOPHIQUES in its last number of 1912 published *Le Probleme de la Guerre (The Problem of War),* an original essay, treating the subject from a Theosophical point of view, by E. Izard.



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THE ROUND TABLE

THE CLIFF-DWELLERS OF AMERICA

By Norris W. Rakestraw

Knight of Halcyon Round Table

AMERICA in the early ages is a subject as little known as any in the world, to the average person, and it should be of the greatest interest. Who were the people who inhabited this fair country of ours before the coming of the white man? What were their modes of living, customs and manners?

Of course we all know a great deal of the Eastern Indians, but we shall treat here of the Indians of the Southwest, called Cliff-Dwellers.

These Indians developed certain lines of culture to what might be termed, without going far amiss, a civilization. They were farmers, timid, industrious and superstitious. The women were skillful potters and made fine baskets. The men made cloth of good quality and cultivated corn, beans and melons.

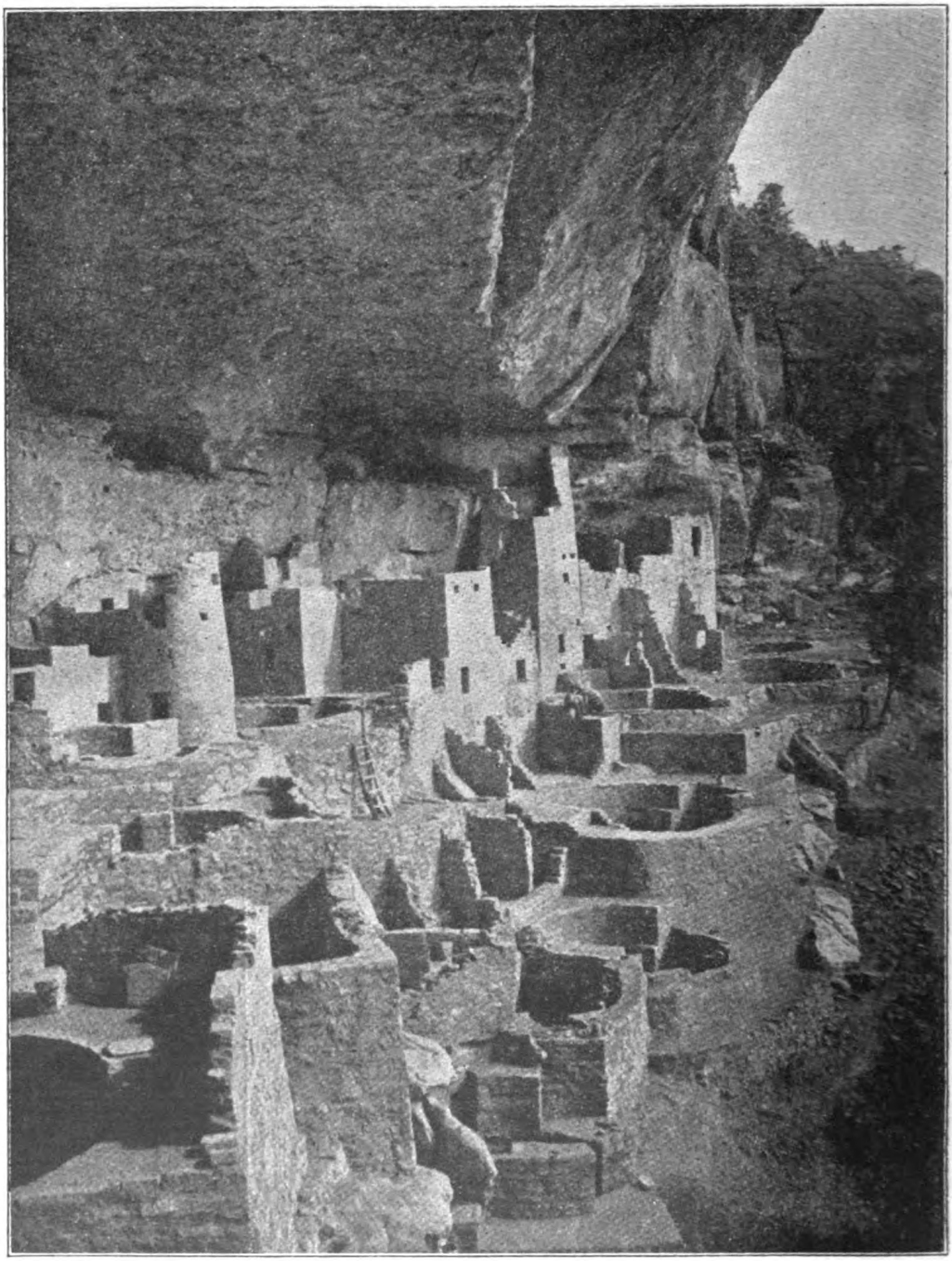
In the long winters the Kivas served as lounging places for the men, who were engaged in an almost constant round of ceremonies of a dramatic character which took the place of the pleasures of the chase. They never ventured far from home and rarely met strangers. They had all the unsocial characteristics which an isolated life fosters. What language they spoke and whether all had the same language we know not.

Most of the skeleton remains show that they were long-headed, thus differing from the modern Indian who is only by a small per cent long-headed. One of the marked peculiarities of the prehistoric Indian was the flattening of the back of the head. In nearly all the tribes the infant spent a large part of his existence from soon after birth to the tenth month or later, until it could sit up, on a cradle board or in a baby carrier or swing. In cases in which the appliance, by reason of its nature or of the method of securing the infant to it, permitted free movement of the head of the child, the head developed in the natural way.

In cases in which the infant was so fastened to the board that the motion of its head was limited (though the head itself was not fas-

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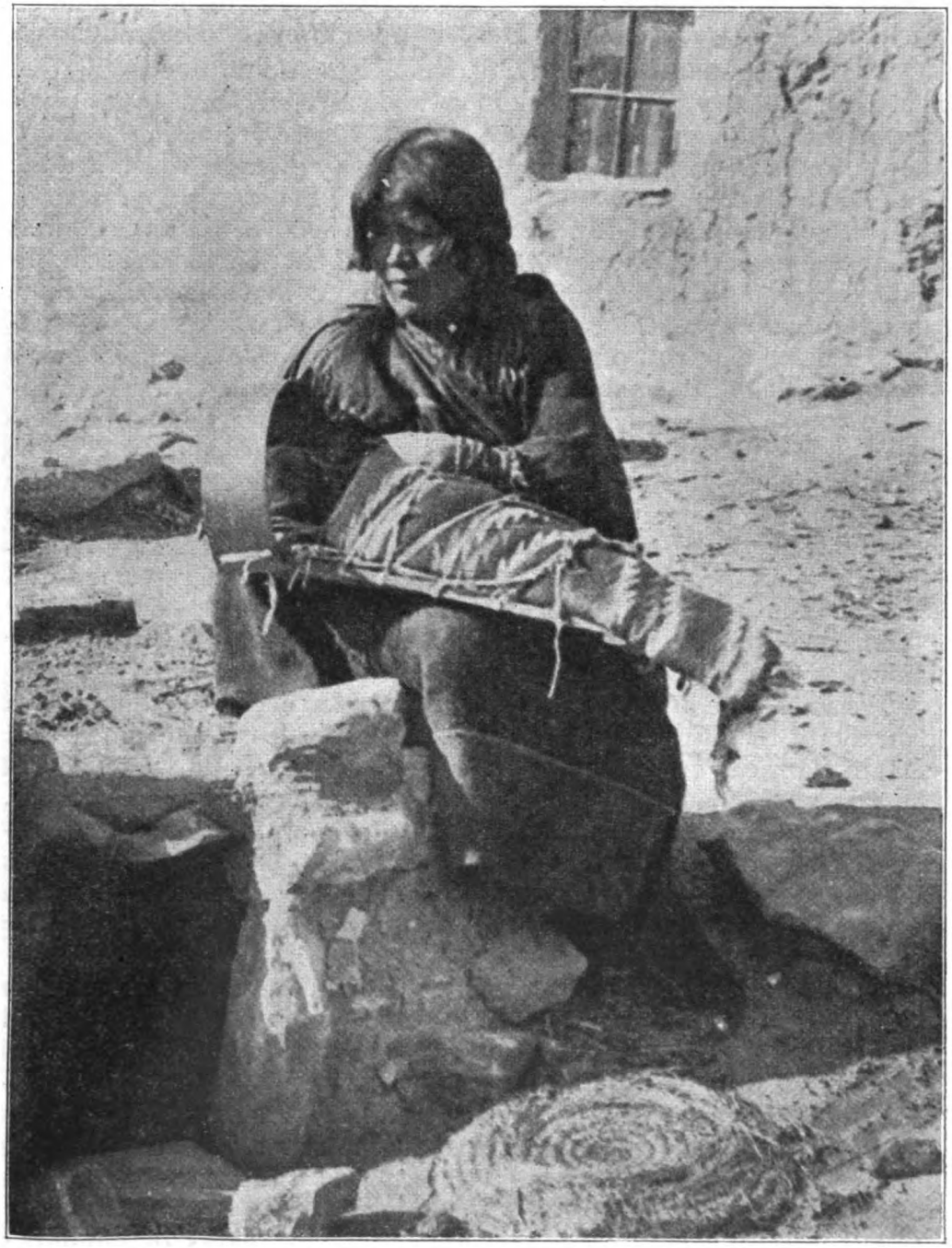


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GENERAL VIEW OF CLIFF PALACE, COLORADO

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INDIAN MOTHER AND BABY, SHOWING HOW THEY CARRY THE BABY LACED TO A BOARD

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tened) and, in addition, it was obliged to lie most of the time on its back, flattening was the result. The compression persisted through life.

The Indians had splendid teeth, which is no doubt due to the fact that they ate very little cooked food, and suffered only to a small degree with the dental diseases we suffer. There is nothing to show they suffered from tubercular trouble or many diseases which are the fruit of civilization.

Why did these Cliff-Dwellers leave their homes? It appears that the abandonment of the cliff occurred as the result of change in climate, by reason of which the hardship of living at these sites became unendurable. The removal from plateau to valley life was not sudden. The change was probably accomplished within a generation or two, one village after another removing to the valley.

In course of time the Indians of the North came to visit the people of the Cliffs and were entertained by them with hospitality. These visits became frequent until the visitors, instead of returning to their homes, decided to remain permanently in the same localities with their hospitable neighbors and prey upon them. Many battles were fought until the Cliff people were at last forced to send their women and children South and the men, after inflicting terrible losses upon the Northerners, finally joined their families and settled in what is now known as the Hopi country.

What became of these Cliff-Dwellers? In every existing Tewa tribe along the Rio Grande River in New Mexico it is claimed that certain clans can trace their ancestry back to the people who lived in the Cliffs. Undoubtedly all the Pueblo Indians of today—that is, certain clans in the different villages—have an infusion of Cliff-Dwellers' blood. In some cases this is greater, in some smaller, but the descendants of the original Cliff-Dwellers are scattered over an immense area in the Southwest. That they are an extinct race is by no means true.

Burials occurred in various ways. Bodies have been found in large cavities in the rear of the Cliffs and were always flexed and wrapped in a mat or yucca cloth and feathers. Occasionally bodies were walled in subordinate caves and cliff-dwellings; they were usually buried in great mounds, a large number together. Sometimes pottery and ceremonial objects accompany these. There is nothing to indicate that the bodies were ever prepared with chemicals or other means for preservation.

What little is known of their religion shows marks of similarity with that of the Egyptians and some of the other Eastern races, so that scientists are already beginning to suspect that they emigrated from the same source—Atlantis. Indeed, there is an old tradition among some of the Indian tribes that in the remote past their ancestors came from the East.

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LITTLE BROTHERS IN MANY LANDS

Letters from "Betty"

Dear Children:

This time I shall not tell you about one little brother, but about the different ways in which some of them celebrate Easter.

Way, way back for thousands of years Easter has been a great festival to celebrate the birth of Spring. Later on, the Christian Church changed the meaning of it and now we celebrate the resurrection of the Christ. Everywhere the egg is used on that day. This is because the egg stands as a symbol for Creation, or the birth of a Universe, so that you see behind the colored egg with which you play there is a far deeper meaning than you might have supposed.

Some very curious ideas are held about Easter by our brothers, big and little. In one country the boys and girls get up very early to see the sun rise, as they believe that he dances when he first comes up on that day! Try getting up yourself and see if he really does not appear to do so.

You have all been told that it is a kind white hare which lays the eggs which you find scattered about the room on the morning of Easter or, if the day is fine, you find them out on the grass.

Our German brothers made much of coloring and hiding eggs.

In Russia all people carry eggs about with them whenever they stir out of the house. When a friend is met he is presented with an egg, the giver saying, "Christ is risen." The one who receives the gift says, "He is risen indeed." At Church, when the services are over,

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friends click eggs with friends, as we sometimes click glasses before drinking.

In another country a game of ball is played in Church, in which eggs are the balls. Priests and people join in the egg-tossing. Others of our brothers play a curious game. Instead of merely clicking the eggs lightly together as is done in Russia, they are struck smartly together. The one whose egg is broken loses it. A variation of this game is played elsewhere by rolling the eggs down hill. The unbroken eggs are the victors and those whose eggs are broken are obliged to forfeit them to the winner. For years past this strange game has been played on the grounds outside our Capitol at Washington. There, every Easter morning, the children may be seen carefully starting the gaily-colored eggs down the incline before the great building.

In some countries the children go about from house to house for the whole week before Easter. They make their presence known by a clapper and when the host comes to the door, they ask for eggs by reciting this verse:

Please, Mr. Smith,
Please give us an Easter egg.
If you do not give us one,
Your hen will lay an addled one,
Your cock will lay a stone.

This terrible threat generally procures an egg for each child! If there are none in the house, the children receive small copper coins with which they depart quite satisfied.

At this time our little brothers the world over are turning their thoughts to the resurrection, or new birth, whether it be the resurrection of Spring or of Christ. When we turn our thoughts to Him this year we shall remember, with reverent thanksgiving that it has been promised us that before long there will indeed be the greatest of all resurrections, for He will soon be among us in the flesh and we, perhaps, shall be privileged to see Him.



Rolling Easter Eggs

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THE ADVENTURES OF COTTONTAIL

A True Story

By Alma Kunz

COTTONTAIL was a wild rabbit and for one wee bunnie she had a great many experiences. When she first opened her round brown eyes, she found herself tucked safely in a warm nest with several other little brothers and sisters . The nest was hidden under a huge brush pile in Nash's empty lot.

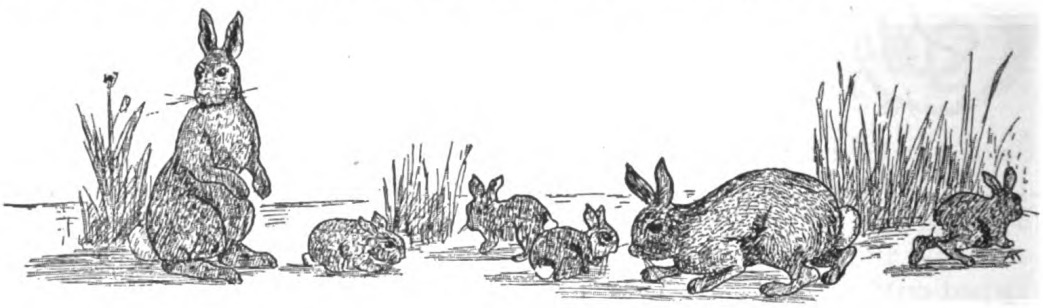
As soon as Cottontail could walk, she crept out of the nest to take a look at the world. Her mother saw her and quickly hustled her back under cover, with many warnings as to the dangers that would befall reckless rabbits. But her child was a very venturesome one and, one day when the mother was far away, Cottontail slipped out and hopped to the lettuce patch close by. She was convinced that Nash had planted all those nice juicy leaves for her especial benefit! She had scarcely taken two nibbles when she heard a step beside her and saw not far away one of the terrifying humans against whom her mother had particularly warned her. With a rush she fled, but, as it was her first excursion from home without her mother to guide her, she ran in the wrong direction and before she could stop her wild rush she found herself in a broad open space without a bit of green to cover her frightened self. She had run out into West Street and the great empty space and brilliant sunshine almost paralyzed her with fright. But another human appearing at just that moment forced her forward, and she flew to the opposite side and hid tremblingly in the tall grass.

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However, her troubles were far from ended. At that moment Knauf decided that the grass was long enough to cut and he came out laden with a scythe. His sharp eyes saw Cottontail, and with a sudden swoop he caught her by her long ears and held her high in the air. Poor Cottontail's shriek of terror reached her mother's ears and she came flying to her child's rescue, but when the distracted mother beheld her offspring in the grasp of her mortal enemy, man, she ran anxiously about, fully realizing that she was powerless to save.

Fortunately, the capture had been witnessed by another neighbor —one who loved all wild things. This girl ran quickly across the street and by dint of some persuasion gained possession of Cottontail. She knew where the rabbit belonged, for she had often watched the little family feeding on Nash's lettuce leaves. She carried Cottontail gently in her arms and when she reached a spot in Nash's yard where the grass was long and thick, she set her down. Without so much as a "thank you" to her preserver, Cottontail rushed away to join her terrified mother.

As the days passed our heroine learned how to take care of herself and to venture far from home. On one excursion she met Fleetfoot, a handsome rabbit whose home was in a neighboring lot. Fleetfoot and Cottontail admired one another so much that they decided to set up housekeeping on their own account. They found a fine spot in Schmich's garden, where the burdocks and currant bushes were thick. After a time the warm nest became filled with four soft bunnies.



O, how Cottontail loved the funny little things. At first they were not handsome, for they were much like young rats, quite without fur, and their eyes were closely sealed. But to Cottontail they were quite the most beautiful creatures she had ever seen and she spent many anxious moments with them. She scarcely left the nest to procure food, so fearful was she that harm might befall her darlings. But, in spite of her care, it happened as she had feared.

The neighbor in whose yard the nest was laid decided to enlarge her kitchen garden and so came upon Cottontail's children under the currant bushes. She called to the neighbor's children to come and see what she had discovered. Among these children was a boy named

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Will, a brother of the girl who had saved Cottontail in days gone by. Will begged to have the nest of bunnies given to him and the neighbor, glad to have the difficulty settled, gave him permission to carry them away.

"I will keep and raise them for pets," thought Will, "and first I will feed them."

He procured a saucer of milk and gently pushed the rabbits' noses into it. Their faces and whiskers became white, but they had never learned to eat that way. So Will tried a spoon, but the bunnies did not know enough to swallow the milk even then. Will was looking dejectedly at his pets when his sister appeared on the porch. After learning about how he had obtained the little creatures, his sister smiled and said:

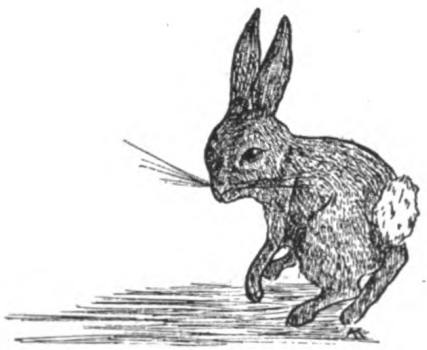
"I am afraid you can scarcely take the mother's place, Will. Better take them into the orchard and leave it to her to find and care for her children."

"I suppose I must," said Will, reluctantly, "but I did so want to have them for pets!"

But he carried the nest of rabbits out into the long thick grass and left it there.

Meanwhile, poor Cottontail was beside herself with grief. She rushed wildly about when she discovered her loss. Luckily, in one of her rushes she passed the spot where the babies were lying, and oh, with what solicitude she cared for them! Before long, Fleetfoot discovered his family and between them he and Cottontail bore their offspring to another and safer hiding-place, where they grew up into fat and fluffy rabbits in perfect safety.

Cottontail's story is true as regards the facts. We never knew if these adventures befell the same rabbit or a number of them, so I have made a "composite rabbit" and suppose it may still be called "a true story."



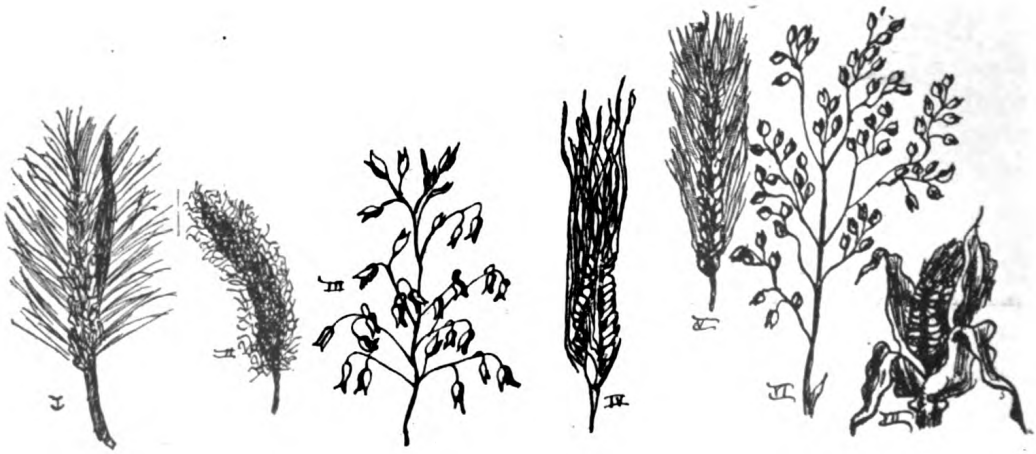
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DRAWING CONTEST

All the drawings submitted were very good. The judges decided that the one sent in by Leona Bergmann, aged 13, of Reno, Nevada, was the most worthy to be reproduced. No child, however, seemed able to guess the names of all the grains, which are as follows: I Wheat; II Millet; III Oats; IV Barley; V Rye; VI Rice; VII Corn.

This month, copy and send in one of the groups of eggs illustrating the article on *Curious Eggs and Nests,* using *black* ink, if possible.

Address: *Lotus,*
Krotona, Hollywood, Calif.



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CURIOUS EGGS AND NESTS

By "Lotus"



SINCE at Easter time the children are especially interested in eggs, we may take the egg as our subject for this month. Not one egg, but many kinds, strange and curiously shaped. Eggs like that of the ostrich, so large and with a shell so hard that it might well answer for a soup bowl, and eggs like those of the ant, so small that a pin point will almost cover one of them. For not only do birds and hens lay eggs, but fishes, frogs, butterflies and many other creatures lay them and that, too, in the most unlikely and extraordinary places.

The mosquito makes a little raft of her eggs, which she deposits on the top of the water. This little raft, shaped something like an irregular honeycomb, floats safely on the surface until the time comes for the young mosquitos to creep out and drop into the water below. The katydid decorates the edge of a leaf or the stem of a plant by placing her rather flat white eggs in a symmetrical row upon it. The Myron sphinx is a moth, and her round white eggs laid on a leaf look very much like pearls on green velvet. An architect might well gain ideas from the dome of eggs made by the Cotton-moth. An enlargement of the beautiful bead-like trimming would be an ornament for a building. The same dome-like structure is followed by the frog but, of course, her eggs are larger, and while the Cotton-moth lays hers on a leaf or twig, the frog places them in the mud on the bottom of the pond.

But perhaps the most curious of all nests is that which is used by a little four-winged fly, who rather cruelly stings another creature, the aphid, and lays her egg in this living nest. When the egg hatches, the larva (as the young of an insect is called) lives upon the flesh of the helpless aphid, which finally dies. When the larva is old enough, it proceeds to cut a small door in the aphid's side and emerges.

So far, the eggs we have studied have, after being laid, been left

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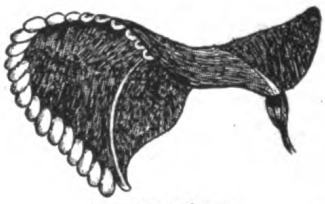
uncared for by the parents, but this is not the case with all of them. The male sun-fish clears a small place in a shallow part of a stream by carrying away the stones in his mouth. In this clearing the female lays her eggs and then departs, leaving the work of caring for the eggs to the male. The male guards the nest with great ferocity until the young are hatched, after which he too departs, leaving the tiny wriggling things to their fate.

The wolf spider is so fearful of the loss of her eggs that she carts them about with her wherever she goes. She has them all neatly done up in a round waterproof bag! If an attempt were made to deprive her of her burden, she would put up a strong fight. The cobweb spider, while not carrying the eggs about with her, takes great precaution to make them secure against rain and wind. With strong delicate threads she fastens the silken nest to a weed or twig. In spite of the delicacy of the strands, the strongest north wind will not tear the nest from its moorings. At the top of the bag is a small trap-door from which the spiderlings emerge when they are hatched.

These are only a few of the strange nests and eggs found in the animal kingdom. From the mountain top, where the great fierce eagles lay their eggs, to the very bottom of the sea these wonderful things are found, and inside each of them the same mystery of life goes on. From what looks like lifeless matter there grows a creature which can run, or swim, or fly. No matter how tiny the creature may be, it is happy to be alive and desires to live its little life unmolested.



Mosquito Egg-raft.



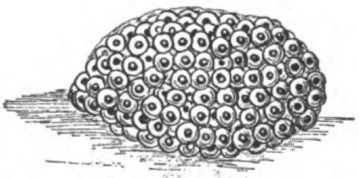
Katydid Eggs.



Eggs of Myron Sphinx.



Cotton Moth's Eggs.



Frog's Eggs.

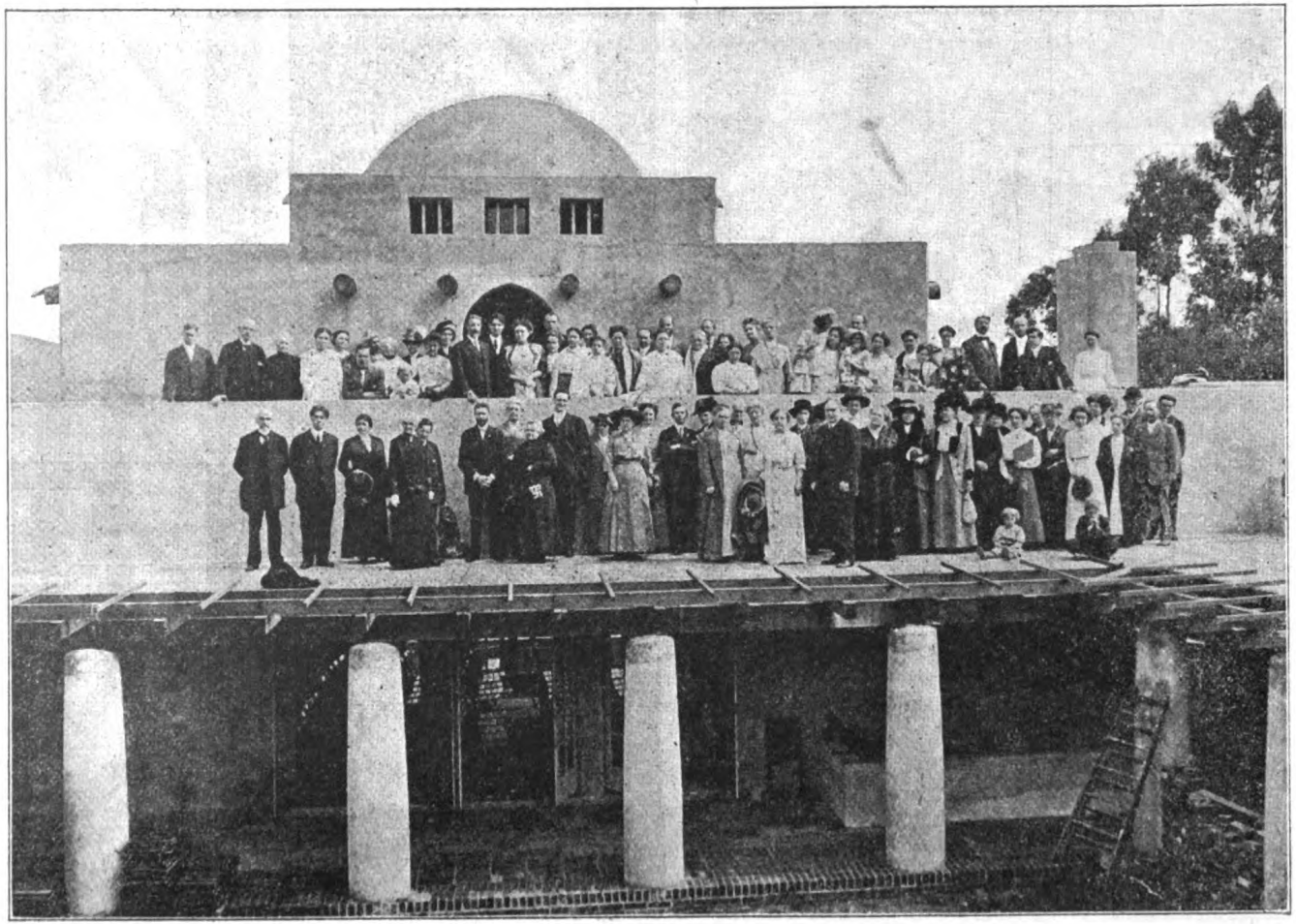


A Living Nest.

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GROUP OF E. S. MEMBERS IN FRONT OF E. S. ROOM AT KROTONA COURT

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SUPPLEMENT

TO THE

AMERICAN THEOSOPHIST

& THE THEOSOPHIC MESSENGER

BY THE GENERAL SECRETARY

America Her Strength

A recent visitor from India has stated that in personal conversations Mrs. Besant has said that India is her heart and America her strength. There may be those who do not understand why she says America is her strength—we are so far away, and we seem to have been left at times so much to ourselves; but that very fact that she rarely comes to us is a proof of her confidence in our strength. One of the strong features of her work is that she foresees the future and works toward it in the present. Whatever America is today, it undoubtedly will be her strength in a very real way in the nearest possible future.

*

C. W. Leadbeater

Readers of *The American Theosophist* will be rejoiced to see in this issue Mr. Leadbeater's answer to a question concerning nature spirits. It is indeed a rare privilege to be able to publish anything from the pen of one so gifted in possessing first-hand knowledge of the worlds beyond the physical, and everything that he writes is eagerly sought for by students the world over.

*

For Headquarters

It is noticeable that the acquisition of Krotona has had a desirable influence upon the Section. It has tended to increase the spirit of solidarity by focusing the attention of the members upon their chief centre. It has aroused a new spirit which is expressing itself in an earnest endeavor to develop the means whereby the Sectional Centre may be established upon a firm basis. All who have felt the spirit of sacrifice and who have expressed it in action, know that there is nothing more uplifting when rightly done. There is a spiritual exhilaration of real value that comes from it. To have our membership earnestly and eagerly working and planning for the upbuilding of the Centre is fortunate for the Section, for thus higher forces are being liberated, as is always the case when a sacrifice is made, and these can be utilized for good for a long time to come.

Even the little children are lending a hand. One little juvenile group of the O. S. E. has sent in a deeply appreciated contribution, all made and saved by the little ones themselves—in many cases saved from street car fares over a distance of quite a mile to and from their place of meeting. Their tutor adds: "Now they are so happy!"

In the early days of all movements the spirit of sacrifice displayed by their pioneers has made a permanent inner contribution to the success of the work undertaken.

When this chief Centre is completely established on the basis planned, the Section will then have a vessel strong enough to withstand the pressure that is to be brought upon it during the years

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before us. There is great need for the success of the undertaking. May the members rightly bring about its fulfillment.

*

Interesting Figures

A correspondent points out some interesting things with regard to The American Section and the last United States Census. He indicates the fact that the first twenty-one cities arranged according to size have lodges more or less active. The next two cities, Indianapolis, Indiana, and Providence, Rhode Island, each having a population of about 230,000, have no lodges. There are members in both cities and it will be interesting to notice which of the two has first issued to it a charter of The Theosophical Society. Next in the list are five cities with lodges.

It then becomes apparent that the size of the city has much to do with the existence of a lodge, because of the twenty-two with a population of from 200,000 to 100,000 there are fourteen without T. S. lodges. In the next fifty-one cities ranging downward from a population of 100,000 to 50,000, forty have no lodges.

Interesting figures might be compiled in this relation as, for example, finding out the centre of Theosophical population in the United States, or which city has the highest percentage of Theosophical members in its body. But, as our practical correspondent says: "It would be more to the point to install lodges in Indianapolis and Providence than to spend the time over figures only amusing.

Who will put these cities on The Theosophical Society's map?

*

The Children's Schools

Some inquiries have been made as to why nothing has been said about a Girls' School at Krotona. The answer is, we have only had at hand those who could conduct the one and not the other. The plans include schools for both girls and boys. It was only a question if we could not begin soon with one of them and not wait for both. There has never been the slightest intention not to have a Girls' School here. The fundamental consideration is finances.

*

United Lodge Meetings

The plan has been adopted of holding at Krotona union meetings of the surrounding lodges. These meetings are held once a month; addresses and brief talks are given, tending to promote ideas for the good of the work; music is made a part of the program, and as much social intercourse as possible is enjoyed.

This plan of bringing lodges together is useful. We are all working for the same great Cause and when we can unite and share one another's views and at the same time get acquainted with one another, the work is undoubtedly strengthened.

*

Karma and Reincarnation Legion

A printed letter has just been issued by the officers of the Karma and Reincarnation Legion, announcing its formation as an outgrowth of the Karma and Reincarnation League. The object of the Legion is: "To spread the knowledge of Karma and Reincarnation." The officers are: Dr. Weller Van Hook, Head; Dr. C. Shuddemagen, Secretary; Mrs. Clara Jerome, Treasurer. The address of its Headquarters is 7232 Bond Avenue, Chicago. Any person may join upon making himself known to the Head or Secretary and sending an application stating that he desires to be enrolled as member, giving his name and address and referring to two persons who are acquainted with him; whereupon a certificate of membership will be sent.

The announced activities are, for the time being:

1. Meetings of Units, or Groups.
2. Use of Seals (i. e., printed adhesive labels like postage stamps, to be used for sealing letters).
3. Distribution of literature on

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Karma and Reincarnation.

4. Introduction of articles into newspapers on these subjects.
5. Increasing the membership of the Legion.
6. Soliciting funds for propaganda, etc.

This Legion, like the Order of the Star in the East, is one of the movements of the day which the Theosophical Socity may well especially encourage and assist. Under the broad platform upon which the T. S. is built, the Society cannot legitimately affiliate with or become a part of any of the particular movements of the day, religious, sectarian or what, but holds always an attitude of friendliness toward all movements that are devoted to the greater realization of brotherhood in the world. Therefore Theosophy stands pledged to what is true and fraternal wherever it exists and, in order to promote the true brotherhood that unites all, it especially encourages and assists any of the world movements whose function seems to need special emphasis at the time. Therefore, while Theosophy cannot make a dogma of Reincarnation or Karma, or Vegetarianism, or any of the proposals of Religion, Science or Philosophy, yet it can and does lend emphasis to any of the major beliefs of the world which for the time being promise to bring about a more real feeling of brotherhood on the part of the world's peoples. In a word, anything that promotes brotherhood may be legitimately emphasized.

It seems, therefore, to a very large number of Theosophists that all the stimulus and encouragement given to the work of the Order of the Star in the East will be invaluable in helping on the attainment of the First Object. And the same would be true of the work of the Karma and Reincarnation Legion, for Karma and Reincarnation are two words which it is undoubtedly important that the people should understand. It is important, first, that they should be even familiar with the sound of the words; second, that they should understand their meaning; and third, that all the beautiful philosophy that is built upon their reality should be expressed in the daily life as a practical path to happiness.

*

Appointment

Miss E. Honold, Box 393, Abbeville, Louisiana, has been appointed Head of the Correspondence Bureau for New Members, succeeding Miss Alma Kunz. Miss Honold will be very glad to correspond with any new members who may have questions to ask or Theosophical problems of any kind to submit.

*

The Name Rosicrucian

An Order in America, other than Masonic, is claiming the exclusive right to use the word "Rosicrucian" and therefore objects to the action of our President in naming The Temple of the Rosy Cross as such. The matter having been brought to the attention of the President, she has replied as follows:

The name Rosicrucian is too old and too widely spread for any one of us to claim the exclusive use of it. Since the blessed Christian Rosenkreutz founded it, the true Order has not perished. The Eighteenth Degree, the Rose-Croix of Masonry, bears this name. It is widely spread in Germany under Dr. Steiner. It is found in other lands. The Temple of the Rosy Cross in no way interferes with any other Rosicrucian Order, nor is it likely to be confused with any other, the name being quite distinctive. We do not call it "The Rosicrucian Order," but its members are Knights Templar of the Rosy Cross.

*

The M. C. Book Plate

Grateful students of the wonderful little treatise *Light on the Path* will be glad to read the following communication from one of the oldest members of the T. S., who is expressing his gratitude to the one who wrote down this precious message in a very beautiful and generous way. It is to be hoped that the book plate will meet with a generous sale.

Dear Mr. Warrington:

As a fellow member of the T. S., I am writing to ask your friendly assistance and cooperation in a project for the benefit of Mrs. Cook (Mabel Collins).

This is the publication of a book plate, to be

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known as the **Light on the Path** Book Plate, proofs of which I am sending you under separate cover. The plan is to put up four of these in an envelope, to be sold to all those who own a copy of **Light on the Path** for one shilling—twenty-five cents—the total net proceeds to be sent to Mrs. Cook.

The suggestion for this project came through the finding of an old letter from Mabel Collins to the writer in which she said, in answer to a proposition to pay her a royalty on an edition of **Light on the Path** just published: "I do not expect anything at all from you for **Light on the Path**, for it has already been pirated largely and can be of no pecuniary value to you. It has never brought me a farthing yet, and I do not expect it ever to."

Remembering what has been done by the friends of Charles Dickens in issuing last year a Book Stamp for the benefit of his grandchildren, it seemed fitting that the lovers of **Light on the Path** might show, in a slight way, their appreciation of what that book has done for them by using the **Light on the Path** Book Plate in all books they possess. Three things might be accomplished by this:

1. A fund secured for Mabel Collins as the writer chosen to give this book to the world;
2. The loving thoughts of many thousands going out to her to create a beautiful thought-form to be with her all through this incarnation, and so make life here more beautiful for her, and
3. The creation of a very valuable propaganda, as, with this book plate in all books that may be given or loaned by their possessors, an excellent opportunity will be afforded to explain it and so introduce our Theosophical philosophy.

All work connected with the making and distributing of this book plate will be a labor of love and the total proceeds, less the actual cost of printing and distribution, be sent to Mabel Collins.

As this may be made a continuing source of income, it is proposed to create a Trust for its management, providing that the copyright will be subsequently transferred to the T. S. for its benefit after Mrs. Cook's death.

Dr. F. Milton Willis, late President of the New York Lodge, T. S., has kindly consented to act as a fellow trustee with myself of this Fund and we desire to form a General Committee to assist in forwarding the work, to consist of the General Secretaries and others who approve and feel an interest in this project, and I will be glad to have your permission to add your name to that Committee.

I would also ask you to send me a list of the lodges and the names and addresses of the presidents and secretaries under your jurisdiction and, if you have such statistics, the number of members in each lodge. I will then write to the local secretaries and send them, on consignment, such number of copies as I think they might dispose of. If I could have a letter from you approving of the project, it undoubtedly would be very valuable in enlisting the interest of these local officers.

In case my name may not be known to you, I may say I am one of those who joined the Society at its inception in this city in 1875 and was for many years associated with Mr. Judge and Mr. Fullerton in the work of the Aryan Branch and am now a member of the New York Lodge here. I am known to our President, Mrs. Besant, and to Mrs. Cook. For many years I was engaged in publishing a large number of books, amongst many others, the "Occult Series," which included popular editions of books by Dr. Franz Hartmann, Edward Maitland, Anna Bonas Kingsford, Mabel Collins and others, publishing also many, if not all, of Mabel Collins' books. I rank Mrs. Cook amongst my dearest friends and it therefore would seem fitting that the inception of this project should come from and be carried out by one who has this double interest.

. . . . . .

I may add that the project has met with the hearty approval of all those to whom it has been presented here. The exquisite design has been made by a fellow Theosophist, a devoted member of Central Lodge, New York, who has felt it a privilege to contribute his best as a slight appreciation of his love for the work and its writer.

JOHN W. LOVELL.

*

Library Catalogue Bureau

The priceless value of the knowledge now pouring into the world through the channels of The Theosophical Society demands that we institute as many devices as possible to pass on uncorrupted to our descendants this information. In doing this there is no better agent than a complete reference system such as is employed by the Library Catalogue Bureau noted in the page, devoted to the organization of the American Section, appearing regularly in this magazine.

This bureau has succeeded to the work instituted by Dr. van Marle of Paris, who conceived the plan of cataloging the Theosophical literature of the world. From lack of interest this splendid project lapsed temporarily, but has now been revived in our Section. The American section has now to decide whether or not this important activity can be carried out.

A complete description of the work of the Bureau is to be found in *The Theosophic Messenger* for August, 1912, to which the reader is referred. The appeal

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then made for helpers met with little response and the Head of the Bureau now makes another call for the names of individuals who will assist with the mechanical details of typewriting, filing and correcting cards.

Please communicate with the Head of the Bureau, Miss Julia E. Johnsen, 2542 29th Avenue, S., Minneapolis, Minnesota.

*

"Movies" and the Stage

There is yet another way in which our readers can cooperate. If you see a play that illustrates Theosophical ideas, let us know. We will mention it in the *Clippings and Comments*, as we did this time with *A Love Story of the Ages*. And moving picture plays, too, very often make use of Theosophy, of occultism and mysticism, and so popularize its teachings. If you see such "movies," please send us the title, the name of the film manufacturer, and a synopsis of the play.

*

Newspaper Readers

And then—don't forget the daily press! It would be too much of an administration to appoint a special person for each daily paper. Let everybody be sure and send to the "Librarian" whatever strikes him as being related to Theosophical thought. Especially, don't trust that "surely somebody else must have sent this already." If everybody trusts that—we don't get anything! Be sure and always send what appeals to you. It won't matter in the least if duplicates should come in. And if you just happen to think of some good remark in connection with your clipping—please let us, and others, have the benefit of it.

*

Clippings and Comments

Under this heading our readers find in the present number a new department in which are being gathered, from many sources, notes that will prove in some way to be of interest to students of Theosophy. Only by co-operation can this department be made very useful and entertaining. Not one single person, not even a small number of persons can keep track of all periodicals. But if a great many will send in to the "Librarian" what they find in their own newspaper, in their own magazine, touching in *any* way upon Theosophy—then can this department be a real success, helpful to all. The foundation for it was laid when in our January number (on page 306) we called for "Volunteers" to read each a certain magazine. Many have answered the call. Each one of them has promised to read regularly the magazine now assigned to them—some, more than one. So the following magazines will from now on be carefully kept track of:

Magazine Readers

American; Atlantic Monthly; Century; Chatauquan; Cosmopolitan; Current Opinion; Delineator; Everybody's; Good Housekeeping; Harper's Bazar; Harper's Monthly; Hearst's; Independent; Ladies' Home Journal; Life; Literary Digest; McClure's; Metropolitan; Munsey's; National Geographical; Outlook; Physical Culture; Pictorial Review; Popular Electricity; Popular Magazine; Popular Mechanics; Review of Reviews; Saturday Evening Post; Scribner's; Spiritualist Papers; St. Nicholas; Strand; Technical World; Travel; Woman's Home Companion; World's Work.

The material sent in by the faithful searchers will be partly used for the *Clippings and Comments* and all be filed in the Krotona Library, while to some of the articles reference will be made on our page about *Magazines*.

For a good many other magazines we should like to find "Volunteers." To mention only a few: *American Journal of Archaeology, of Medical Sciences, of Psychology, of Science; American Educational Review; Bible To-Day; Biblical World; Catholic Journal; Catholic News; Craftsman; Current Events; Educational Review; Hibbert's Quarterly; Journal of Ethics, of Medical Research, of Philosophy and Psychology; Musical Courier; Philosophical Review; Popular Science Monthly; Science; Scientific American* and its *Supplement; Sunset; World To-Day;* the large number of Masonic Journals; and a hundred or more others. If you like to bind yourself to read one of these, or another not listed above, communicate at once with the "Librarian."

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Labors Done

August 9, 1912	Mr. James A. Baker	Vancouver, B. C. Lodge
Sept. 24	Miss Wildie Thayer	Boston Lodge
Sept. 25	Mr. Julius Eckert	Colorado Lodge
Oct. 16	Mrs. Jennie A. McCourt	Kansas City Lodge
Oct. 26	Mrs. Florence B. Wells	Butte Lodge
Nov	Mr. Frank Graff	Oakland Lodge
Nov. 14	Mr. James G. Hunter	Sheridan Lodge
Dec.	Mrs. Eliza Dresser	Victoria, B. C. Lodge
Dec. 8	Mr. Henry A. Coffeen	Sheridan Lodge
Dec. 19	Mrs. Laura A. Cornwell	Los Angeles Lodge
Dec. 31	Mrs. Mary W. Stickney	Buffalo Lodge
Jan. 22, 1913	Mrs. Letitia R. Russell	Butte Lodge
Jan. 25	Col. J. F. Crawford	Member-at-large
Feb. 7	Miss Annie Boyd	Los Angeles Lodge
Feb. 9	Mr. Charles B. Barton	Holyoke Lodge

Rest in the Eternal grant unto them, O Lord.
And let Light perpetual shine upon them.

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THE PRESIDENT'S PRONOUNCEMENT

At the recent T. S. Convention at Adyar, a meeting was devoted to a discussion of the position of the Theosophical Society to the E. S., the Order of the Star in the East, and the Leagues of the T. S. Order of Service.

The debate was closed by the following most comprehensive and open declaration from Mrs. Besant of her own point of view and the T. S. policy.

***The Indian Patriot* and *The Madras Times* both printed in full the President's words; we copy from those newspapers.**

Mrs. Besant:

I think you will agree with me that we have had a very interesting and I hope fruitful discussion. The first two speakers put what I might call—if I may be pardoned for saying so— the case against the line of work which I have followed. The remaining speakers have added one or two interesting points in the nature of questions rather than in the nature of opposition.

THE E. S. AND THE DOUBLE HEADSHIP

The first speaker objects to the union between the E. S. and the T. S. Now I would ask you to go back to the early days of the Society and you will find that the Constitution was quite different from the Constitution of today. At that time the Society was made up of three sections—the third section, the general membership; the second section, the pupils of H. P. B. and the pupils of the Masters; the first section, the Masters Themselves. That is our original Constitution.

The Society was not ready for that as it grew in size, and the result was that the Masters withdrew, the first section was abolished, and the Society remained then only with ordinary membership and the group of pupils of H. P. Blavatsky, with one or two disciples of the Masters themselves. Then after a time it was found the Society was not flourishing, as it was then severed from its real Founders.

You must remember that H. P. B. was sent to found the Society by her Master, the Master Morya. The head of the outer Society was H. S. Olcott, another disciple of that same Master and it was by the Masters, through these two disciples, that the Society came to birth. When, then, the Society, doubting the existence of the Masters, caused the destruction of the first section of the Society and the withdrawal of the Masters, then H. P. Blavatsky and H. S. Olcott endeavored to remedy the mischief which had been done and to rescue the Society from perishing.

In order to do that, in 1888, Colonel Olcott made the E. S. as a definite part of the Society and H. P. B. as its Head, and published the statement that it was intended for the salvation of the Theosophical Society and to carry out the purpose for which the Theosophical Society was originally made.

So far, then, as that is concerned, clearly this E. S. conception is older than the more democratic arrangement that we now have; and if there is to be any separation, it is rather the outer membership that should leave the name to the inner than that the inner should go away and leave the Society to the outer.

But it was suggested by the second speaker, "Why should not Mrs. Besant resign in favor of Mr. Leadbeater?" Because Mrs. Besant was put at the Head of the E. S. by H. P. B., its Founder under the Master and by the Master Himself who is its Head; and while life remains to me I will not resign that position until He who gave it me bids me resign it, and then I will at once lay it down.

As regards the Theosophical Society, it has power in its own hands. I had been the Head of the E. S. since 1897

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up to 1907, when the Society elected me its President. If the Society objected, it was quite easy not to elect me. They might have refused to give me a second office that I was by no means desirous to possess. Next year again the choice will be placed in their hands and, if the Society agrees with Professor Narsimhalu, it has only to refuse to elect Mrs. Besant and she will cease to be the President of the Theosophical Society. You have not then to be patient very long before you can get rid of the double headship if you please.

DEFENSE OF SUITS IN COURT

Then we come to another point—and I suppose I must allude to this in passing—the question of my defending several suits. As a dry matter of fact, the Society has nothing to do with the suit which I am defending. It is not my fault that the Counsel of the Plaintiff declared that the tenets of the Theosophical Society—the Theosophical Society having *no* tenets—were a reason for removing the suit from Chingleput to the High Court of Madras. I can't help the Plaintiff's Counsel making that charge, and I was not in Court and could not prevent my own Counsel from accepting that as a reason for the change. The Society has absolutely nothing to do with that suit. I defend it and ask for no help. The very suggestion that I would take the money of the Society to defend the suit was a suggestion that should never have been made.

Then we come to another question, which does concern the Society, in which I am the Plaintiff, which I have brought for the honor of the Society to defend its Headquarters. On that, the General Council of the Society has approved of my action and unanimously endorsed what I have done.

CULTS AND THE O. S. E.

Then we come to the suggestion that all who believe certain doctrines should be dissociated from the T. S. How far is that to go? Is every Hindu to leave it, because he holds doctrines the Theosophical Society does not hold? Every Christian, every Mussalman, every Buddhist? Who is going to be left?

There are only two bases on which such a Society can exist. One, of utter liberty of opinion—and that includes everybody. Or, on a dogmatic basis, to which only those will be admitted who hold those particular views. But you can't exclude E. S. members, nor can you exclude the members of the Order of the Star in the East. They have tried to exclude them in Germany by expelling them from the German Section; and the answer of our General Council to that outrageous proceeding is to request me to cancel the charter of the German Section on the ground that it is going against the Constitution of the Society.

Then it is said we must not associate the Society with the E. S. or O. S. E. Why not? Why not as much as you associate Hinduism or any other faith? There is no real association, but there is a common membership. But that exists with regard to every faith. Now the O. S. E. is not as yet a religion. Fifty or sixty years hence I think it might possibly grow into one, but that's only a guess of my own and binds nobody else. Why, then, should we take any special action with regard to this single body when every other religious body is welcomed within our ranks? The late General Secretary, who objected to anything being said in favor of the O. S. E. within the Society, has himself chartered a Lodge of the Arya Samaj. Surely that ought to be treated the same way. If you may have Arya Samaj Lodges, why not lodges of the O. S. E., although we have never asked that such a Lodge should be formed? But, following out the policy of Bhagavan Das, you are bound to give charters if any group of the O. S. E. should ask for them, for you have already given one to the Arya Samaj, which is most distinctly a sectarian body.

The fact is, you cannot go against one opinion you dislike without forcing yourself into going against all opinions. It was said quite truly that animosities arise from differences. I grant it. But I thought the Theosophical Society had

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partly as its work to teach people to discuss differences of opinion without showing the animosities that arise in the outer world! It seemed to me that was its object; that as we saw the world torn by religious animosities, we came forward and said: "Belonging to many faiths, we join together to discuss our differences as brothers, instead of quarreling over them as enemies." Are we to give up that noble work and bind ourselves down to a particular set of views?

But then we are told: "Oh, your O. S. E. is a personal cult." What if it is? As a matter of fact, it is nothing of the kind. We have members in the Order who worship Shri Krishna; we have others who worship Jesus; we have others who worship the Christ; we have others who simply think of a great Teacher and do not give any special name to the Teacher. The O. S. E. does not say a particular Teacher is coming, but *a* Teacher, the coming World-Teacher, and people name that according to their religious beliefs and according to their personal prepossessions. There is no personal cult within the O. S. E. But, if there were it would be within its right, for other members have personal cults. Why, I know quite well among you those who worship Vishnu, worship Shri Krishna, worship Mahadev, worship Lakshmi, worship Sarasvati. Are we to say that none who worship Them are to belong to the Theosophical Society? Are we to say to the worshipper of Shri Krishna: "You shall not preach about the Divine Object in Whom you believe, and against you the platform of the Theosophical Society is to be closed"?

What kind of bigotry is this coming up in the thirty-sixth year of our life? We have been free until now and some of us intend to remain free until the end. Tolerance does not mean tolerating the opinion you agree with; it means tolerating the opinions with which you disagree; and that is the point that one or two of our speakers seem entirely to forget. The brother who addressed us does not agree with certain views; but I don't want to compel him. I don't ask him to agree with me. I do not say *he* ought to go out of the Society because he holds those views, but he tells me that *I* ought. Why? Why should I leave the Society any more than he?

I can tell you as a dry matter of fact that if you thought of excluding from office all the members of the E. S. there would be little left of the Theosophical Society after you did it. Such a proposition has been placed before the General Council that no member of any such body should be allowed to take office in the Society, and that if any such member holds office, he should resign. The General Council has met that with a declaration that it would be an intolerable outrage upon individual liberty; that it would prevent the acceptance of office by any self-respecting man or woman. And certainly I believe that to be true.

Professor Narsimhalu says it is a hardship to the members of the Society to have the E. S. in it. Why? You need not come into it. No one is ever invited to enter it. It is a pure act of individual choice and inclination, and what right have people outside to dictate what we should believe and what we should do in matters of the spiritual life? We do not want to dictate to any other what God he shall worship, what Teacher he shall bow before, but we claim that in the inner sanctuary of our own experience we shall be allowed freedom without being insulted, as all others are allowed it within the limits of the Theosophical Society.

But it is said we are students and not teachers. Then we ought not to issue any books; we ought not to give any lectures; we ought to do nothing but meet together to study, if this distinction is to be kept up. But where does the limit begin? May students become teachers who know very little, while those who know a great deal are forbidden to utter their teachings? That seems to be the only logical conclusion to which we can come, and you would have to draw your line very low, for a Master once said: "There is not one member of the Theosophical Society who cannot find someone more ignorant than himself from whom he is able to remove part of that ignorance." Does it mean, then, that the

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moment a speaker gets beyond our own individual knowledge, that moment he must not be allowed to teach or to lecture or to write a book? If so, our progress will not be very rapid in the days to come and we shall be tied down to what we already have.

LEAGUES OF THE T. S. ORDER OF SERVICE

Then comes up the question of Leagues. I am responsible for those, and I will tell you why I founded them. I heard a great deal said during the lifetime of Colonel Olcott about the Theosophical Society being a Buddhist organization. He was himself a Buddhist; he had founded many Buddhist schools and done much noble work in the Buddhist community. So the people said: "The whole Society is Buddhist." As Miss Severs mentioned, a large number of people come into the Society wanting to do some useful work. I could not at first see how these people could be prevented from dragging the Society with them into their various ideas and views; and so I said: "Let those who agree come together and work together on their special line, but without committing the Society and without committing a lodge to any particular line of work." And that is what we have done.

We had a league against vivisection. Mrs. Charles was very angry. "You are spoiling the neutrality of the Society," she wrote; "will you give me a league *for* vivisection?" The other was *anti*-vivisection. I wrote back: "Dear Mrs. Charles, if you will send me an application saying that you regard vivisection as coming under the idea of Universal Brotherhood, I shall be very glad to authorize the formation of your league." But we never got any further. I never had the application and I imagine it was only written in order that I might say "No," and then she might say I was against neutrality and favoring one view rather than another. As I said "Yes," nothing else happened.

Now, for the greatest part, the leagues are composed of people who want to work. They used to come to us and say: "What shall I do?" Now when they come I say: "Go and work in one of the leagues; find one of them that you agree with and, if you can't find one, make a new one and then we will authorize it." So no one is refused a good line of work along which he wishes to go. It seems to me that is far the better plan. We are not committed to one of these leagues. But, on the other hand, those of you who agree work together in them, and they very often draw non-Theosophists into their body and so gradually popularize Theosophy.

THE PERSONAL STAND

Now, deep as is my own belief in the existence of Masters and utterly sure as I am that if that belief passes away from the hearts of the majority this Society will perish, I am the first to defend the right of any member not to believe, as to defend the right of other members to believe.

But what I stand against, and what makes a few people very angry with me, is that I claim the same liberty for the believer as for the non-believer; that while I defend the right of the sceptic to proclaim his scepticism, I also defend the right of the believer in the great Teachers to declare the fact of his belief. Is it not better so? If he is wrong, you will be able perhaps to convert him from his belief, while if he is right he may bring into your life a light that was never lighted in it before.

I am in favor of free speech, free opinion, free thought. I believe it is the condition of all growth in truth. But I am against the limiting of people in order to suit a few people in the Society, who do not even agree among themselves as to how far the scepticism should go. Bhagavan Das desires the teaching of the impersonal; but the atheist would object even to that, and the atheist has as good a right in the Theosophical Society as I have. Where will you stop if you begin to lay down belief and non-belief as the condition of membership?

Then it is suggested that it would be better, in order to avoid certain difficulties, that I should not sign as Presi-

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dent. Well, I don't mind it. I can do a great deal without that name on the bottom of a letter. But the way it arose was that I offered, in order to keep the Society more in touch with the Headquarters, to write a quarterly letter. Well, then, that was labeled the "Presidential Letter," not by me, but by the General Secretaries who received it. Frankly, I did not think that people were so fault-finding. If the Society is to complain about my signing "Annie Besant, P. T. S.," I am as willing to drop the letters as the office, the moment I am not wanted in it. So for the future I will write the letter without putting my initials after it. What does it matter, dear friends? You know I am the President.

But I will tell you one thing that showed to me a great change in public opinion. In the West I hold a certain public position and when I joined the Society they said the Society had made a great gain in converting Mrs. Annie Besant. When I was elected as President of the Theosophical Society, the London newspapers remarked that Mrs. Besant had been honored by being made President of the Theosophical Society. That is to say, the position was reversed. Before, the Society gained by converting me; now, to be made President of the Society is regarded as an honor to myself. And so I hold. But it shows me how much the Society has risen in public opinion; how it is now thought that it is an honor in the face of the world to be placed in the seat of the President.

SUBSIDIARY ACTIVITIES

And now there is one question I should like to consider: Are all subsidiary activities to be rejected, as one speaker said? I feel rather responsible for them. The Colonel used to put all the things together in the Annual Report so that the Buddhist School and the Central Hindu College and a number of other things all came in as part of the report of the Society, and I said to him one day: "Colonel, wouldn't it be better to put those in as subsidiary activities, because some of our members do not agree with them?" He thought it over and adopted the idea, and under that name the whole of these movements now appear. I am not inclined, unless there is a strong expression of opinion, to cancel it. The Society has gained much credit from its Buddhist schools, from the Central Hindu College at Benares, from its Panchama schools and from many other of these activities. It gains from them, and unless I have a request from a majority of the Society, I shall keep those exactly as Colonel Olcott left them and as they are, adding under that neutral title everything that is not purely Thosophical, so that the Society may not be responsible for anything outside its own work.

THE NEXT PRESIDENTIAL ELECTION

There is another point that I think perhaps it might be well for you to consider, as the election of another President will soon be before you. The General Council next February twelve-month will have to nominate my successor. I go out in July. Make up your minds whether you want as President a non-entity or a person of ability and weight in the world. There are plenty of non-entities among whom you can choose. The only difficulty will be that you want a two-thirds' vote of the Society in order to elect a President, and a non-entity in one country is not likely to be known over the other countries, so that there is a certain practical difficulty in the way of carrying out that plan. But still I think that is what a few of you want; you want a President who will do nothing and then he won't offend anybody. If you want a person who is known, who is of weight, who has formed opinions, then you mustn't try to gag that person's mouth and bind that person's limbs.

No one more than myself has declared the absolute liberty of thought within the Society. I have been defending within the last year or two the liberty of Dr. Steiner, the General Secretary of Germany, to the full statement of his own opinions, his right of publishing them, of declaring them, of sending about in other countries speakers who preach them. It is his right to do it. But I am against him when he tries to make his opinions

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binding upon every one who comes within the German Section of the Theosophical Society. That's where the difficulty arose. Freedom for each, compulsion for none—that's my platform, and so long as I am President for that I stand.

THERE IS NO CRISIS

And I will ask you, finally, not to make a mistake. There is no crisis in the Theosophical Society at the present time. The Society is not in the very slightest danger. We have twenty-two Sections. Of those, there is not a breath of trouble in twenty. The trouble here in India, in the twenty-first, is a very small one, made by two or three newspapers and by a number of people whom I could count on my two hands. The Society has more than 5000 members in India. Less than a score of members cannot make a crisis in a great Society like ours. Why, there is not even a crisis in the Indian Section, let alone a crisis in the Theosophical Society! Nothing of the sort is known. You can see it from the election of your General Council by the Indian Section; you can see it in the election of the new General Secretary, Pandit Iqbal Narain Gurtu; you can see it in this Convention. Why, the vast majority of members of this Convention are members of the Indian Section. A thousand Indians are here, and where is the crisis? I have given an opportunity that criticism might be directed against me. I have thrown open this Conference in order that everything that could be said should be said, and you who fill the hall have listened with perfect patience and courtesy to two members who have expressed their opinions. And less than that is the proportion of those who are discontented in the Indian Section.

If you want to break the Society, follow the advice given you in this by Babu Bhagavan Das. For dear he is to me, although he loves me not. I honor him for his learning; I respect him for the purity of his life; I believe that in the whole of this his motive is pure and right and good, although I think that his eyes are for the time blinded and that he has distorted things by personal dislike, through which nothing can be clearly seen. And so I repeat to you what I said in closing your Sectional business yesterday. Let no angry word be spoken against him or against those who think with him. They are only a handful, friends, but that gives them a right to the fuller freedom of speech; it is not well that a vast majority should do anything to hinder the liberty of a small minority who take other views. If they write against me in the papers, let them write; if they ascribe to me bad motives, leave it to my life to answer them and not to the pens of my friends.

If the Society is attacked, defend it; if the Society is slandered, speak up for it. The Society is our spiritual mother who has brought us into the world, into the spiritual life; so we must defend her and prevent insult to her, for the mother must not be insulted while the son has a tongue with which he can speak in her defence. But leave me to defend myself. I am strong enough to do it—so few the opponents, so many the speakers. Thousands in every land give me love and trust; shall I complain that only three or four look on me with dislike, with mistrust and apprehension! It is said that you only destroy an enemy when you win him to be a friend. Leave me to try to win the friendship of those few good and earnest men who only dislike me because they do not understand me; because, not knowing me really personally, they fancy that I have some terrible motives which I know not why they should ascribe to me. If you speak against them, they will be driven further and further away. If you are unkind, there is less chance of winning them and I do not despair of seeing these good brothers of ours in a year or two among our most affectionate friends, and that is the object I place before myself as the result of our discussion on the policy of the President.

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THE FIELD

CHURCH WORK

My dear Mr. Warrington:

I have chosen, as you know, to go into some church or churches and, as the First M. E. Church is near at hand, I have taken that as my opportunity. I assume that I am working under the direction of the Master Jesus, for they are His people—or so I reason. I *feel*, as I sit among them, their need to grasp realities; that is, I feel what they feel. I would have their faith less a blind groping—more assured. On my first attendance I saw what a strongly built thought-form would be to them; it would catch their devotion, hold it and send along its rays a response; a channel of communication between the Leader and His hosts.

The occasion was a prayer meeting, singing of hymns, quoting of scripture and testimonies. Purposely I went early, sitting well back to secure greater freedom. Before the service began I had mapped out and located my thought-form which was to be a large, pearl-tinted sphere, extending or raying over the body of the people, including their pastor. As well as I could I yielded my instrumentality to the Master, praying Him to convey through me His message. It was well that I began early, for the devotion ascending from the singing helped in the building of the sphere, while later I found myself rather unpleasantly impressed by the prayers and testimonies and my mind in danger of running out on critical lines, interfering with my Master's business.

I pictured the Form as filled with the Master's presence, saw the great streams of light pouring in from above, saw it stream or ray forth as from every pore, saw the faces looking eagerly upward, *almost felt* those rays touching every longing heart, then—I became the instrument and gave the all-embracing message, "O, ye people of the earth . . . make ready for the coming of your Lord and Teacher. . . . He comes to bring you the Light. . . . Receive ye Him with love and rejoicing." Each pause was for time to realize every word I was giving forth, also to hold fast my connection with the listeners and the message.

I have attended an especial service in the M. E. auditorium where there might have been a thousand people present, for the room is very large and was crowded. I went early, as usual, and found quite a retired seat where I could do some good thinking while the audience was gathering. I at once tried to fix my attention upon the sphere but, to my surprise, the form of a bell was suggested and that in quite an impressive or persistent fashion, so I let it have its way. It swung from the centre and from its rim poured down blue rays of light and its tongue blazed with the Message, "O ye people," etc. During the service, which was very long, there being an elaborate musical program, I frequently realized the Form and gave the Message.

From the first, my sympathies have been strongly for these people, as a mother might feel for her children. I feel their need of direction, perfectly comprehending their emotional attitude and their need to break ground for a larger consciousness; my heart is very warm for them. Men's souls need floods of tenderness in this struggle of breaking ground—why do we not give more? Can

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we forget our growing-pains? It must be that our Master's every thought falls tenderly, even like a benediction, upon each human soul. There should be a harvest of tenderness among those "who know," pouring into earth's wounds the oil of Love and the wine of Truth. *It is needed, called for, anguished* after, and it is *our* golden opportunity.

S. E. Griswold.

* * *

BUFFALO LODGE

DECEMBER, 1912, was the day on which the Buffalo Lodge proudly proclaimed that it had at last achieved the ambition that for years it has striven to attain, namely, quarters which was truly its own; on that day a key was presented to Dr. T. P. C. Barnard, our President, who formally opened our new lecture room located in the Henkel Building, Room 7.



DR. T. P. C. BARNARD, Pres.

The result in increased attendance has been very gratifying and justifies the step taken. It meant an expenditure of over three times the amount we had been accustomed to pay for rental, but happily our members responded in such a gracious way that our treasury is in a much healthier condition than the Lodge has ever known.

In addition, Mr. L. W. Rogers is conducting a series of ten weekly lectures at the Hotel Statler's Banquet Hall, January 23 to March 27 inclusive, under the auspices of our Lodge. These lectures have drawn the largest audiences, with possibly one exception, that we ever had in Buffalo and we feel very proud to see such interest manifested among the thinking people who attend these lectures.

Mr. Rogers is doing a monumental work in his lecture campaign throughout the state and our respected President, Dr. Barnard, is following it up with a supplementary Sunday series at our headquarters.

We all feel that the forces which are now being turned on the Theosophical movement is bearing fruition here and we hope that we shall be worthy of the trust in helping to prepare the way for our Master and Lord when He comes.

J. E. Taylor.

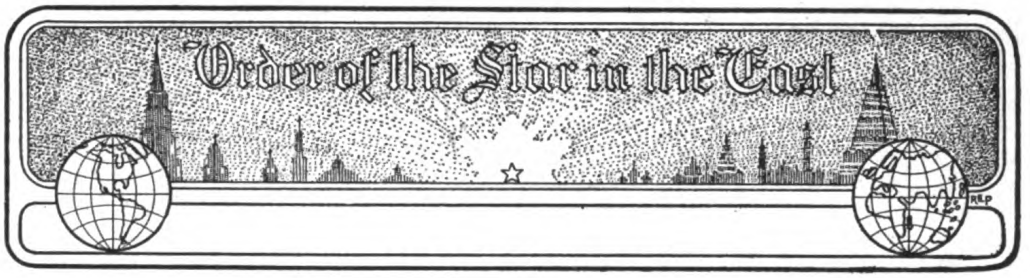
* * *

THE ANCIENT WISDOM

Lesson Twenty-five

1. *Why does one person learn more quickly than another in certain lines of study?*
2. *How is intuition explained?*
3. *How explain apparent absence of memory of past lives when nothing is ever really forgotten?*
4. *Why does physical consciousness forget events of physical life?*
5. *How can the memory of past lives be brought into physical consciousness?*
6. *How does memory of past lives give dignity to life and take away the sting from death?*

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THE PRACTICAL WORK OF THE ORDER



FROM letters of inquiry that are coming to us concerning the O. S. E., we find that many members of the Order as well as members-to-be have a very vague idea of its work as an organization. For them it may be well to briefly describe once again some of the details of the movement, the practical workings of it, so that doubtful onlookers may more readily judge whether they consider it worth while to join in or support its activities.

People sometimes ask: "What does the Order offer to its members?" The answer is: "It offers absolutely nothing except some printed bits of paper and the impulse to work, work, work!" It is felt that the message which is brought through the Order is such a joyous and uplifting one that it is a privilege indeed to cause that same happiness to reach as many people as possible.

First of all, then, the O. S. E. is a carefully planned organization drawn around a beloved and capable Head, in order to put before the world a certain message—the message of the near coming of the Master—and a certain ideal—the ideal of service in daily life, of purification in emotional life, of truth-seeking in intellectual life.

The main outward activity lies, therefore, in propaganda, in proclaiming that message by means of literature, lectures, study-meetings, etc. All members are urged to help as much as possible along these lines—by buying and sending out literature to persons or organizations where it might be welcomed, by lecturing or aiding in study-classes or meetings where opportunity offers and also by the more personal propaganda of openly and continually wearing a little silver five-pointed star badge, the age-long symbol of the "annunciation."

Recently a correspondence department has been undertaken by a few well-informed students who are volunteering to try to keep in touch with inquirers and with members of the Order who live in isolated places, but in all these O. S. E. activities it can be seen that the whole ideal held out to those who join is to give, not to obtain privileges.

The Order has now somewhat over 2500 members in the United States and Canada. It has so far been the practice to see that each one of these members is supplied with a certificate of membership, leaflet, etc., so that even if he be unable to afford the star badge, he may still have in his possession a reminder of the Order, as well as minimum information about it. This much is refused to no one who desires to join.

We are sometimes asked how and why we manage without demanding any dues from members. There, again, is the ideal of giving rather than of taking, and the original hope of our leaders of depending on the support of voluntary contributions has proved manageable so far.

It is hoped that, with the enthusiasm of our members, the work on the lines above described may proceed on a very much larger scale in the future, and may

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thus enable the inner work to be taken up by a larger number of people. For it is in the inner work that our real inspiration lies, in the effort to serve *Him*, in the effort to help others to understand *Him* and to eventually help others to reach *His* feet. If our Order can succeed in doing this, even in a manner less perfect than we could wish for, will it not even then become a mighty force for bringing spiritual strength to the world?

Marjorie Tuttle,

National Representative.



Our thoughts of the coming Christ are like little winged stars flying about on the inner planes spreading the news of His coming. They go out from us with wings upraised; then, when they find a congenial atmosphere, they fold their wings and brood over that spot, pouring out their influence, until gradually they become absorbed and disappear.

Hazel G. Collins.



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KROTONA



INSTITUTE OPENING

The Winter Session of The Krotona Institute opened on Sunday, February 2, under favorable auspices. The builders of Krotona Court, on whom great pressure was brought to complete the structure in time, succeeded in providing us with the Assembly Hall, and at the appointed hour it was filled to overflowing, there being standing-room only. Members were gathered from many places and in the audience were very many who were not members at all.

In fulfillment of the program, the meeting was called to order by the Director of the Institute and an invocation offered by Mrs. Russak with great dignity and impressiveness. Mrs. Russak sounded a note that was followed throughout the occasion. A violin solo followed, by Mr. Edwin G. Rotzler, accompanied by Miss Litta Kunz. This number was rendered with exquisite *finesse* and aroused a most spontaneous *encore*. Then followed introductory remarks by Mr. Carlos S. Hardy; a short address by Mr. Warrington on *Krotona, Ancient and Modern;* a vocal solo by Mme. Louise de Artel; and an address on *The Krotona of the Future* by Mrs. Russak.

After a brief intermission, one of the lectures of the Institute Course, *Music, the Science of the Spiritual*, was given by Mr. Fritz Kunz, illustrated by Miss Litta Kunz at the piano.

The audience was enthusiastic in its approval of the occasion and the officers and friends of the Krotona Institute feel greatly encouraged by this happy beginning of the Institute's Winter Course.

Later, March 1. The session has progressed successfully. On the occasion of some of the lectures our Assembly Hall has been taxed almost to its full capacity. Others of less general interest have had smaller attendance, but all have been well attended. A very interesting series of lectures on Government has just been given by the Messrs. Wardall, of Seattle, during which some vital points were brought out of very real interest to Theosophical workers.

VISITOR FROM INDIA

We have had the pleasure of receiving Mr. Tarini Sinha at Krotona for a brief stay. Mr. Sinha is one of Mr. Arundale's boys. The Principal of the Central Hindu College has gathered around him a strong coterie of promising boys and these give to him a very beautiful devotion. With this Mr. Sinha seems filled. The type of devotion that he expresses was set forth thus: He was in San Francisco and there met a Bombay Jew who strove to draw him away from Mrs. Besant, telling him how she was going astray and effectively wrecking the T. S. Mr. Sinha's reply was: "Even if Mrs. Besant could be wrong, I follow her." When asked by a stranger if he knew Mr. Arundale, Mr. Sinha eagerly replied: "Why, I belong to him," as much as to say, "He is my very own." That is the type of devotion that produces great leaders and enables them to accomplish great ends. As long as our leaders can gather around them supporters of this type, their influence in the world will grow to great proportions.

ARTS AND CRAFTS GUILD

On Monday, January 27, 1913, there was brought down to the physical plane a new Order of Service among the workers at Krotona. It is to be called the "Arts and Crafts Guild of Krotona," with its primary object the making by

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hand among its members, just as far as possible, the many artistic objects which would come legitimately under the control of such an organization and needed for the varied workings at Krotona.

The key-note will be Beauty for the Masters' Work.

The initial work of the Guild has been the making of the robes for the "Rosy Cross Temple" just being started for America at Krotona during the winter session of the Institute. Next in order comes the carving in wood of some needed things for the Assembly Hall and curtains and brass work for the Refectory at the newly completed Krotona Court, and so will we have a hand in the beautifying of the lovely buildings being and to be erected here at Krotona.

Secondly, the Guild will be ready and glad to do any work in its line for any one or any group over the American Section. As all proceeds will go to the upbuilding of Krotona, you will be co-operating in this great object, so close to the hearts of each and every American Theosophist, every time you find needs which we can help you in the bringing to completion. We are ready to do for any one what we can, at the most moderate prices possible.

Kindly address: Arts and Crafts League, Krotona, Hollywood, Calif.

POSTAL CARD VIEWS OF KROTONA

The Arts and Crafts Guild, Krotona, Hollywood, Calif., offers for sale postal card views of Krotona Court and other places on the hill. Apply direct as above.

KROTONA—PAST AND PRESENT

An Address Delivered at the Opening of the Krotona Institute

February 2, 1913

By A. P. Warrington

I ASK you to come with me for a few moments, in thought, and we shall transport ourselves back to a period of time twenty-five hundred years ago; then we shall go together into Southern Italy. There we shall see a city, a city in beautiful Italy, one of the most influential and populous colonies of Greater Greece. Its founders had come over from Greece. They increased rapidly and soon became a people of great wealth and influence.

In that city there stood out a striking figure, that of a man the like of whom the inhabitants had never before seen. He had come across the seas from Samos. He had great magnetic powers, a commanding mien, a beautiful person, and soon succeeded in gathering around him an earnest group of students. Gradually, as the people felt his eloquence and were moved by the power of his thought, the force of his character, the beauty of his person, he drew to himself more and more followers. Among them the aristocratic and the educated were strongly represented. These had heard the high praises of this philosopher of Samos and they came to see for themselves, to question his doctrines, and they remained to study in his school. He explained the problems of their lives and told them of a higher ethics of which they had never heard. Some of the most gifted among them gave themselves to him as pupils. They sat at the feet of a Master.

The personality whom I have sketched in these brief words is that of Pythagoras the Arhat, the world-famed Teacher, who lived and taught at the time of Lao-Tse

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and the Buddha, more than five centuries before the Christ.

And the city to which I have carried you is the city of Crotona. The people of that city were so much impressed by this gifted personality that they gathered together a great amount of money and built a beautiful structure in which he might give out his wonderful teaching and they gave him land outside the city upon a hill where he established the now world famous Crotona Institute. This Institute consisted of a college of education, an academy of the sciences and a little model city. Pythagoras had true theories of life. He taught these theories to his pupils, and through his little model city he showed how to put them into practice. He enjoined upon his pupils the practical application of his theories in the daily life, so his Institute was one that combined both theory and practice, and its pupils became known throughout the world as people who lived the doctrines they were taught.

Pythagoras divided his pupils into two main classes: the hearers, or people just coming in from the outer world, and lay initiates. The latter class was in turn arranged in gradations, so that his scheme comprised an orderly system. There were those who could understand and apply the higher spiritual truths, and also those less developed who could grasp only the various steps thereto. The outward effect of the school was to elevate the entire tone of the civilization of the time. It gave an upward impulse not only to science and art, but to politics, for history relates that Pythagoras had great political power and that for a while the Institute could almost be said to confederate the little governments existing around Krotona.

I knew very little of the system of Pythagoras; I knew just a bit of what he had done at Crotona when a few years ago a system occurred to me of communal life, in which real brotherhood could be exemplified. I looked over the history of the world, and especially of our country, and studied the efforts in communal experimentation along the lines of my thought, and it became obvious to me that the weakness in them all had been in their standing mostly in lines of sectarianism or some kind of particularism. But I saw in the Theosophical Society a platform so broad as to be beyond all such limitations, so it seemed that it afforded the key to the successful launching of a permanent communal brotherhood. Theosophy was a system practically the same as that of Pythagoras, of almost the same doctrines and teachings, and those who know the inner side of things know that the Society has a real link with that beautiful system of the past. Here was a platform upon which every person could stand, whether he were Christian, Hindu, Buddhist, agnostic, or what, and be fully at home. Therefore here was an opportunity to invite all the seekers for truth of whatever kind to come and listen to the truth as it could be given from the broadest and most comprehensive standpoint and try to live it together fraternally.

So I unfolded my plan to the President of the Theosophical Society and she at once gave it her hearty endorsement. Then for years the plans progressed little by little. One by one, sympathetic individuals were gathered around until today you have before you the simple little beginning of an establishment of which Pythagoras gave a high model so long ago. Do not accept this beginning as a completed thing in any sense. Indeed, the very building you are in is still in the process of construction. As the season advanced and we felt that we did not wish to lose the year's work, we decided not to wait until the outer form was perfect before making some beginning of the educational work. If you are students, you know that the life side always manifests ahead of the form side. The consciousness moves first, the form is built in afterwards, and even if our form be incomplete just now, we felt that the work must be done and the activities of the consciousness side be given first place.

One of the greatest purposes that the Krotona Institute has is affording to the adult an opportunity for a measure of instruction which he cannot get in other

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institutions of learning. There are many of us who have had to work very hard in our early days to make a living and later have reached a point where we have acquired some leisure, and we now begin to look around us for some better occupation than the mere dealing with the problem of making a living. We discover Theosophy, feel its grandeur, and then yearn to spread its message. To such the opportunity will here be given to learn of that light of truth and love which is so filling the world today. This light is breaking in all possible directions, and our aim is to give the opportunity for such people to prepare themselves to receive and reflect the light. Men and women who, for lack of training, have no capacity to express the things that fill their souls, who have had no opportunity to study and to qualify themselves to express something of the soul's fullness —it is for such that the Krotona Institute is brought into existence.

We have, too, the children coming on with unusual opportunities because of the age in which we live. There ought to be some place where these can be helped instead of hindered in the search for and recognition of truth. The spirit of reforms in education is rife. Take the case of one public journal—*The Ladies' Home Journal*; see how it has come out boldly and has been supported by the public in a crusade for the right education of children. Some think that Mr. Bok is working for the Catholic parochial system as against the public schools, but I can see no sectarianism running through the ideas he expresses. He is crying for real education and the elimination of unrealities. A higher note has been well struck by one eminently fitted to point the way—J. Krishnamurti. The little book that he has recently published, *Education as Service*, marks out a method of training which the world needs. It is the most important note that has been struck in the field of education. The greatest need is a more individual training under the influence of love and understanding. The public school system leaves all that out, and provides a machine-like affair that grinds out so much learning according to a regular schedule that applies to all uniformly. As much study of the personality as the public teacher can find time for among a large number of children is no doubt given. It is not the fault of the teachers if they cannot do more, but of the system. No doubt the teachers are going even beyond their normal requirement. What is needed is a system of tutors with a few pupils under each and those tutors responsible for the rounding out of those children's characters. Such a tutor should have the very necessary power of loving them and working with them understandingly from the love side. As an example, let us consider J. Krishnamurti. He has been taught in the school of love. He is a pupil of one of those ideal tutors, Mr. George S. Arundale, the Principal of the Central Hindu College. He has beautifully exemplified in his own life the power that comes to the youth who is led along the pathway of love toward knowledge. Mr. Arundale has gathered around him a number of pupils who love him so much that they would go to the death for him. You are to look out for them. Some of them will be leading workers in the future.

It is a rare talent that can turn out good workers equipped with that rounded capacity which comes from training of all three bodies. Why cannot we do the same work here in America? We have one of the greatest potential civilizations on this continent that has ever been born. Look at this for a moment. The civilizations of Europe came and settled themselves here in this virgin land. Here has been brought type after type of such degree of perfection as has been so far reached in the old country. By the mixture of these types a new type has been produced. Although still somewhat nebulous, it is gradually getting down to greater and greater definiteness and is beginning to make itself generally recognized as a distinct type. It is easy to pick out the Americans among all the people you see in Europe. It is a race as much set apart as the German from the French or the Japanese

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from the Chinese. And this not only from its outer aspects, but there is a certain inner quality that you will not find elsewhere. It has the quick wit of the Irish type, the studiousness of the German, the brilliancy of the French, the sense of honor and business ability of the English, and the artistic tendency of the Mediterranean types. It is obviously the latest and most promising type that has been produced in the work of the present Manu. And yet you have a system of education quite out of date with your type. Your type here has grown faster than your system of instruction, good as it may be on the old lines.

Now Theosophy is an interpretation of all life, and it holds the key to the systems of the future, and with the knowledge it gives of the inner side of things it is possible to produce a new educational system for this new type that is more fitted to its need. That is the aspiration of those who have had most to do with the foundation and development of the Krotona Institute. Coming out of this small beginning, which has now only in latency the communal elements, I long to see, some day, a community fully exemplifying the life of the future under a truly scientific system of growth on all planes.

But of the future I do not wish now to speak. Mrs. Russak, who follows me, will do that far better. It has been for me to speak of the past and show the beginnings of the Krotona of the present. In this work I hope we shall have the blessing and the help of all those Americans who are in the forefront of progress—those who are "ahead of their times," as the Business Manager of *The American Theosophist* says in his motto. I hope that all will rightly see in this work nothing of a sectarian spirit of any kind. I hope they will see that it is a world movement, in a sense, and one especially dear to the lover of truth. The Theosophical Society holds within its pale workers who have nothing to gain. They are giving their time, their substance, their strength to the service. We invite all who love the truth and wish to serve to come here and listen to what we have to tell them. The public may come and listen to the outer things and if the fire flames up in the heart to know more of these things, then there will be departments for them where the deeper learning will abide. The spirit that is in this work is going to spread more and more into the world, and that is the spirit of the Masters of the Wisdom. It is They who are inspiring the work here. They love humanity. They are working without cessation for its upliftment. They long to make one great brotherhood of humanity, where condemnation and strife shall be at an end. Science, Religion, Philosophy and Art are stimulated by the love They bear the people. Their especial love and power are poured down upon those consecrated workers for the race who are able to receive it and give it forth. It is for the Masters we work; not for ourselves, and if you come to Krotona, Their great blessing will ever hover over you. It is to Them that our lives are given and consecrated; and so we shall try to carry on our work until the day when we hope They may say: "Well done, thou good and faithful servants."



A favorite resting-place
The "Col. Olcott" Pine

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The American Theosophist

appears regularly in the periodical room of one hundred thirty-one libraries in America. Is it in yours? Do you make sure it is obtainable there **every month?**

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NOT long ago there walked into my office a man who had been a member of The Theosophical Society for many years, and who had watched with tolerance its vicissitudes and who always managed to find a way of spreading Theosophy, no matter in what situation he found himself. The tales that he told were very interesting and showed him to have had an extraordinary experience in propaganda work and in the circulation of Theosophical ideas. He took the position that it did not matter so much about the membership of the T. S.—although that was desirable and of great value both to the Society and to the member—and explained how his hope was always to pour Theosophy into the world through The Theosophical Society rather than pour the world into Theosophy through The Theosophical Society. He said it was a good deal like sprinkling a garden: You can water hundreds of plants with a garden hose or by irrigation, but if you try to build a dyke around all your gardens and water them *only* when they are inside the wall, your garden will be less successful. He said that members who join the Society lengthen the garden hose or add ditches to the irrigation scheme and that he was a great believer in this, but as for building a dyke around the world—that, he said, was an absurd way of attacking the problem of the times.

And he ended with something which strikes me as being pretty true and I think that it will seem so to you also. He said that a monthly magazine of Theosophy irrigates the materialistic modern world just exactly as a garden is irrigated once every month by the pouring upon it of water through the irrigation ditches, and that the world was all the better for the common day sunshine in between, and that too much water or too frequent an application of it was a bad thing.

These were remarks to which we heartily assented, and when our visitor finished his little dissertation upon propaganda by saying: "The most important thing that we have on hand just now is to make *The American Theosophist* a dignified, established journal with an enormous circulation. I am a great believer in the printed word, and when it is a printed word that somebody reads every month it is more valuable. The foundation of the Society was brought about to take advantage of this flood of literature being poured out by thousands of presses the world over. *The American Theosophist must* be made as soon as possible a self-sustaining monthly magazine of dignified repute and of value,"—when he said that, there was such a general agreement in the office that I thought it would be well to tell you about it, too.

The American Theosophist is out to set a few records. Among advertisers it will be the ideal that not only does it *pay* to have honest advertising, but that advertising ought to be true because everything ought to be true; in literary circles there is a vast deal to the world that is not dreamed of in the cut-and-dried philosophy of these decadent days.

Help us irrigate the world! Write to me and I will tell you how to dig the ditches.

Robt. W. Ensor.

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THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY

Founded at New York,
November 17, 1875.



Incorporated in Illinois, on
September 21, 1911.

A. P. Warrington, General Secretary, Krotona, Hollywood, Los Angeles, Calif.

A detailed outline of the Organization of The American Section of The Theosophical Society is given on a succeeding page. Please address all official communications to The General Secretary or, if dealing with matters connected with The American Theosophist, to The Editor or Business Manager.

Divisional Representatives

The Divisional Representatives, whose names and addresses appear on a following page, will transact all Sectional business such as may be carried forward in the territory and away from the Headquarters. They will provide lodge officials, free of cost, with application forms, demits and other material, as well as directions and assistance about work in their respective divisions. Lodge officials will continue to send notices of change of address, transfers, dues, etc., directly to Headquarters.

Sectional Literature

Literature pertaining to the work of The Theosophical Society and to Theosophy may be obtained from Mrs. M. V. Garnsey, La Grange, Illinois. Please consult pages herein which are devoted to Organization, Propaganda Literature, Dealers in Theosophic Books, etc.

Joining The Theosophical Society

Persons wishing to join The Theosophical Society should communicate with officers or members of the nearest lodge or with the Divisional Representative in the Division in which they reside. A full list of the lodges with the names and addresses of the officers thereof is listed in the Directory, and the names and addresses of the Representatives appear on the pag devoted to Organization. These will gladly provide the enquirer with information.

Form of Bequest

"I give and bequeath to The American Section of The Theosophical Society, incorporated under the laws of the State of Illinois on September 21st, 1911, the sum of ....., to be paid within ..... months after my decease (free of duty) exclusively out of such part of my estate not hereby specifically disposed of, as I may by law bequeath to charitable purposes, and I hereby charge such part of my estate with the said sum, and I direct that the receipt of the said Society as provided for in its rules shall be a sufficient discharge for the said legacy."

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ORGANIZATION

The American Section of The Theosophical Society

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LODGE DIRECTORY

NOTE: After the name of each city appear the names of the local lodges, the names and addresses (1) of the president and (2) of the secretary, and memoranda of the lodge activities. The word lodge is omitted for the sake of brevity. Only public lectures and lodge meetings carried.

AKRON, OHIO ..... AKRON: A. Ross Read, 134 E. Market St.; Mrs. M. F. Karper, 146 S. High St. Meets E. Market St., Thursday evenings, 7:30 o'clock. Tel. Peoples 5208.

ALBANY, N. Y. ..... ALBANY: Miss Grace E. Boughton, 98 Jay St.; Miss Anna Emmons, 15 Western Ave. Meets 294 Quail St., Monday evenings, 8 o'clock. Home Phone 685.

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DHARMA: Miss Pauline Trueblood, 2623 University Ave.; Mrs. E. A. Graves, 1401 W. Fifth St.

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HUNTINGTON: Mrs. Valetta Thelen, 201 Suffolk Road, Chestnut Hill, Mass.; Mrs. Isadore Wing, 201 Kensington Bldg., 687 Boylston St.

OLCOTT: Miss Selma Fritz, 15 Concord Square; Miss Emma Mills, 389 Main St., Brockton, Mass. Meets Chauncey Hall Bldg., Room 10, Copley Square, Friday evenings, 8 o'clock.

BROOKLYN, N. Y. ..... BROOKLYN: Harold C. Stowe, 172 S. Oxford St.; Miss T. Van Nostrand, 95 Lafayette Ave. Meets 95 Lafayette Ave., Monday evenings, members only, 8:15 o'clock; public beginners' class, Wednesday evenings; advanced classes, Wednesday, Thursday and Friday evenings, 8:15 o'clock, and Sunday mornings, 11 o'clock; public lectures, Sunday evenings, 8:15 o'clock. Tel. Prospect 4476.

BUFFALO, N. Y. ..... BUFFALO: Dr. T. P. C. Barnard, Box 5, N. Tonawanda, N. Y.; J. E. Taylor, 256 Main St. Meets Henkel Bldg., corner Main and Utica Sts., Room 7, Sunday afternoons, 3:30 o'clock. Tel. Crescent 465-L.

BUTTE, MONT. ..... BUTTE: J. E. Lostin, P. O. Box 983; Mrs. Emily T. Lostin, 225 N. Henry St. Meets 119 Owsley Block, Sunday and Wednesday evenings, 8:15 o'clock. Tel. 8790 Independent.

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CHICAGO, ILL. ..... AKBAR: Dr. Weller Van Hook, 31 N. State St.; Mrs. Clara J. Kochersperger, 7212 Coles Ave. Meets Room 826 Fine Arts Bldg., Michigan Ave., Thursday evenings, 8 o'clock. Public lectures Sunday afternoons, 3:30 o'clock.

CHICAGO THEOSOPHICAL ASSOCIATION (representing the following Chicago lodges): Public lectures at Besant Hall, Lake View Bldg., 116 So. Michigan Ave., Sundays, 3:15 and 8 o'clock.

ADYAR: D. S. M. Unger, 2020 Harris Trust Bldg.; Harry A. Alexander, Des Plaines, Ill. Meets Lake View Bldg., 116 So. Michigan Ave., Thursday evenings, 8 o'clock. Tel. Randolph 3364.

ANNIE BESANT: John C. Myers, 10736 Walnut St., Morgan Park, Ill.; Mrs. J. C. Myers, 10736 Walnut St., Morgan Park, Ill. Meets Lake View Bldg., 116 So. Michigan Ave., Tuesday evenings, 8 o'clock, Tel. Morgan Park 1554.

CENTRAL OF CHICAGO: Miss Gail Wilson, 113 So. Seeley Ave.; Miss Inger Adele Wilson, 113 So. Seeley Ave. Meets Lake View Bldg., Monday evenings, 6:45 and 8 o'clock. Tel. Central 5049.

CHICAGO: Miss Julia K. Sommer, 710 Waveland Ave.; Mrs. Kate G. Hill, 2537 Michigan Ave. Meets Lake View Bldg., 116 So. Michigan Ave., Wednesday evenings, 8 o'clock (first Wednesday of the month excepted.) Tel. Harrison 4476.

CHICAGO NORTH SHORE: John L. Healy, 2026 Greenleaf Ave.; Mrs. Ida Ferne Robinson, 4423 N. Robey St. Meets 4666 Evanston Ave., Rooms of North Shore School of Music, Thursday evenings, 8 o'clock.

ENGLEWOOD WHITE: Mrs. Lora E. Barrington, 141 W. 70th St.; Mrs. Julia W. Goodell, Box 520, Lafayette, La. Meets Wednesday evenings, 8 o'clock.

GERMAN MORNING STAR: Mrs. Catherine Schott, 1157 Belmont Ave.; Dr. Karl Freitag, 19 So. Hoyne Ave. Meets 3402 N. Paulina St., Sunday evenings, 8 o'clock, Thursday evenings, 8:15 o'clock.

KENWOOD: Mrs. F. U. West, 5487 East End Ave.; Mrs. A. A. Rolfe, 4459 Oakenwald Ave.

LEADBEATER: Mrs. F. T. Breese, 3761 Lake Ave.; Max R. Schneider, 1607 Lake View Bldg. Meets Lake View Bldg., 116 So. Michigan Ave., Sunday evenings, 7 o'clock. Tel. Harrison 1196.

SAMPO: J. Forssell, 1319 Waveland Ave.; Gust Jacobson, 2917 5th Ave. Meets Saturday evenings at homes of members.

CLEVELAND, OHIO ..... CLEVELAND: Thomas J. Phillips, 8303 Superior Ave.; Mrs. Antoinette de C. Phillips, 8303 Superior Ave. Meets "The Birmingham," 5607 Euclid Ave., Monday evenings, 7:45 o'clock, Wednesday afternoons, 2:30 o'clock. Tel. Bell North 601. Cuyahoga: Central 7009-W.

KIPINA: Gustav Perala, 37 Phillips Ave., E. Cleveland; Emil Kaarna, 119 Delmont Ave. Meets 9909 Adams Ave., N. E., second and fourth Sunday afternoons, 3 o'clock.

VIVEKA: Miss Anna Goedhart, 1845 E. Seventy-fifth St.; Miss Betsy Wyers, 318 Euclid Ave. Meets 318 Euclid Ave. Tuesday evenings.

COUNCIL BLUFFS, IOWA ... .. COUNCIL BLUFFS: Mrs. Effie M. Smith, President and Secretary, 126 So. Seventh St. Meets 322 Merriam Block, Tuesday evenings; public meetings, Friday evenings, 8 o'clock.

CROOKSTON, MINN. ..... CROOKSTON: Dr. W. A. Robertson, 212 Robert St.; Donald J. McDonald, Box 518.

DANVERS, MASS. ..... DANVERS: Mrs. M. L. S. Jacobs, 58 Water St.; Mrs. Florence I. Robins, 9 Ash St. Meets 58 Water St., Friday evenings, 7:30 o'clock. Tel. 158-4.

DENVER, COLO. ..... DENVER: Mrs. Ida Blakemore, Sec., 1723 Park Ave.

COLORADO: George Riblet, 3861 Raleigh St.; Mrs. Ella W. Fisher, 281 So. Clarkson St.

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DETROIT, MICH. ..... ALCYONE: Lawrence Moyle, corner Medbury and E. Grand Blvd.; Mrs. Helen B. Young, 1717 Woodward Ave. Meets Valpey Bldg., Thursday evenings. Tel. North 3726-R.

DETROIT: Dr. M. V. Meddaugh, 357 Warren Ave., W.; Mrs. A. E. Meddaugh, 357 Warren Ave., W.

VIVELIUS: Mrs. E. T. Clough, 738 Kirby Ave., W.; Mrs. Lillie F. Dick, 248 Belvidere Ave. Meets Parlors of New Thought Church, 43 Winder St., near Woodward Ave., Thursday evenings, 8 o'clock. Tel. Hickory 213-L.

DULUTH, MINN. ..... DULUTH: Mrs. A. Taylor, 2121 Jefferson St.; Gustav F. Lundgren, 230 W. Seventh St.

EVANSTON, ILL. ..... EVANSTON: W. Burr Allen, 1723 Central St.; Mrs. Olive H. Rabe, 6715 Southport Ave., Chicago. Meets 1723 Central St.

FREEPORT, ILL. ..... FREEPORT: T. D. Wilcoxen, Box 545; Miss Alma Kunz, Krotona, Hollywood, Los Angeles, Calif

FREMONT, NEB. ..... FREMONT: Mrs. Hanna Stephens, 1506 Nye Ave.; Mrs. Mae C. Butt, 609 N. H St. Meets corner Sixth and Broad Sts., Wednesday evenings, 8 o'clock. Tel. Bell A-737.

GRAND RAPIDS, MICH. ..... GRAND RAPIDS: Miss May R. Kunz, 875 Franklin Ave.; Miss Alice E. Kunz, 875 Franklin Ave. Meets 321 La Grave St., Monday evenings, 7:30 o'clock. Tel. Citizens 9464. L. A. Mitchell.

H. P. B.: Miss May L. Godfrey (Acting), 119 East Fulton St., J. B. Howard, 479 Fountain St. Meets 303 Ashton Bldg., Wednesday evenings, 7:30 o'clock. Tel. Citizens 5054. J. B. Howard.

GREAT FALLS, MONT. ..... GREAT FALLS: E. B. Largent, Ulm, Mont.; Mrs. H. S. Benson, Great Falls, Mont.

HART, MICH. ..... HART: Mrs. Etta Smith, 123 N. Warren Ave., Big Rapids, Mich.; Miss Gertrude Reading.

HELENA, MONT. ..... HELENA: F. W. Mettler, 520 S. Rodney St.; F. W. Kuphal, Jr., Box 371.

HOLYOKE, MASS. ..... HOLYOKE: N. P. Avery, 227 Pine St.; Mrs. Jennie N. Ferris, 1236 Dwight St.

HONOLULU, H. I. ..... HONOLULU: Mrs. E. Sanford, 721 Quarry St.; Francis Evans, 1479 Young St.

HOUSTON, TEXAS ..... HOUSTON: Mrs. Vernon Major, 2201 Main St.; Mr. W. L. Underhill, 1220 Baker St. Meets 614½ Fannin St., Rooms Federation of Woman's Clubs, Sunday and Tuesday evenings, 8 o'clock. Tel. Hadley 3134 or 2416.

JACKSON, MICH. ..... JACKSON: Mrs. M. I. Lewis, 123 W. Wesley St.; Mrs. Garnet B. Thacher, 414 Webb St. Meets 123 W. Wesley St., Wednesday evenings, 7:30 o'clock.

JERSEY CITY, N. J. ..... JERSEY CITY: Paul Hubbe, 92 Lord Ae., Bayonne, N. J.; Mrs. Sarah B. Black, 109 Belmont Ave.

KANSAS CITY, MO. ..... KANSAS CITY: Elliot Holbrook, Union Pacific Bldg., Omaha, Neb.; Miss Clara Linder, 3126 Washington St. Meets 203 Studio Bldg., Wednesday evenings, 8:15 o'clock. Tel. South 945.

LA GRANGE, ILL. ..... LA GRANGE: Mrs. Mary V. Garnsey, 200 So. Fifth St.; W. P. Fogg, 434 N. Brainard Ave. Meets 200 So. Fifth St., Wednesday evenings, 8 o'clock. Tel. La Grange 229.

LIMA, OHIO ..... LIMA: Wm. Van Horn; L. P. Tolby, 864 W. Wayne St.

LINCOLN, NEB. ..... LINCOLN: Miss A. E. Stephenson, 1201 K St.; Lucie S. Blanchard, D. O., 212-214 Fraternity Bldg. Meets 1621 M St., Thursday evenings, 8 o'clock. Tel. Auto L-8810.

LOS ANGELES, CALIF. ..... LOS ANGELES: C. F. Holland, 1239 Delaware Drive; C. O. Scudder, 2015 Cambridge St. Meets Blanchard Bldg., 233 So. Broadway, Wednesday evenings, 8 o'clock. Public lectures Sunday evenings, 8 o'clock. Tel. Home 73443.

HOLLYWOOD: Miss Isabel B. Holbrook, Krotona; C. Luo Voce, Krotona. Meets Odd Fellows' Hall, 6412 Hollywood Blvd. Public lectures Sunday evenings, 8 o'clock. Tel. Home 57134.

LOUISVILLE, KY. ..... LOUISVILLE: Geo. H. Wilson, 3331 High St.; Mrs. Margaret F. Chase, 243 East Walnut St.

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MEADVILLE, PA. ..... MEADVILLE: Frank L. Reed, Penn. College of Music; Mrs. Flora F. Walling, 654 Washington St. Meets 751 N. Main St., Sunday evenings, 7:45 o'clock, from September to May, inclusive. Tel. 368 X.

MELROSE HIGHLANDS, MASS. .. MELROSE HIGHLANDS: Mrs. Mary D. Jones, Spring St.; Mrs. Jessie A. Jones, Spring St.

MILWAUKEE, WIS. ..... MILWAUKEE: F. E. King, 183 Fourteenth St.; H. M. Stillman, 733 Maryland Ave. Meets 559 Jefferson St., Room 2, Sunday evenings, 8 o'clock. Tel. Lake 2987-X.

MINNEAPOLIS, MINN. ..... ALCYONE: Jacob N. Meyer, 418 Beacon St., St. Paul, Minn.; John Johnson, 2542 29th Ave., So.

MINNEAPOLIS: J. Van R. Koester, 615 Lumber Exchange; Serena Flattume, 1416 3rd Ave. So.

ST. ANTHONY: Dr. Geo. F. James, 316 Tenth Ave., S. E.; Mrs. Thomas G. Lee, 509 River Road, S. E.

YGGDRASIL: Gustaf L. Nelson, 4041 Tenth Ave., So.; G. Troslid, 3030 Eleventh Ave.

MUSKEGON, MICH. ..... MUSKEGON: F. A. Nims, Mason Blk.; Mrs. Minnie W. Chase, 658 Lake St. Meets 105 Houston Ave., Tuesday afternoons, 4 o'clock. Tel. 166.

UNITY: Mrs. Jane Butterworth, 116 Spring St.; Mrs. Loretta E. Booth, 57 4th St. Meets Wednesday evenings, 7:30 o'clock. Tel. 640.

NEWARK, N. J. ..... NEWARK: Richard M. Dubs, 102 Halsey St.; Mrs. L. Colvin, 235 Sixth Ave.

NEW ORLEANS, LA. ..... NEW ORLEANS: Miss Muriel Mitchell, Sec., 7730 Jeanette St. Meets De Soto Hotel, Monday evenings.

TRUTHSEEKERS: Mrs. Isabel H. S. Devereux, 2504 Esplanade Ave.; Mrs. Florence Howard, 3513 St. Charles Ave. Meets 3513 St. Charles Ave., Friday afternoons, 2 o'clock.

NEW YORK, N. Y. ..... CENTRAL: Mrs. Grace Shaw Duff, Beechmont, New Rochelle, N. Y.; Mrs. K. A. Street, Hotel Colonial, 81st and Columbus Ave. Meets 2228 Broadway (between 79th and 80th Sts.), Monday and Thursday evenings, 8:15 o'clock. Public speaking class Friday evenings, 8:15 o'clock. Beginners' class Thursday afternoons, 3:15 o'clock. Tel. Schuyler 9571.

NEW YORK: Miss Mary E. Slater, 280 Montgomery St., Bloomfield, N. J.; Miss Agnes S. Stewart, 158 W. 76th St. Meets 2228 Broadway, Tuesday evenings, 8:15 o'clock.

UPASIKA: M. J. Whitty, 82 Bible House, Astor Place; Miss Sewona L. Peckham, 507 W. 139th St. Meets fourth Tuesday, 561 W. 157th St.

NORFOLK, VA. ..... NORFOLK: Devereux M. Myers, 103 York St.; R. H. Pruefer, 136 Cumberland St.

OAKLAND, CALIF. ..... OAKLAND: Wm. H. Alton, 561 41st St.; Mrs. Emme Shortledge, 348 Palm Ave. Meets Hamilton Hall, corner Jefferson and 13th Sts., Tuesday evenings, 7:45 o'clock. Tel. Oakland 8120.

OMAHA, NEB. ..... OMAHA: Burd F. Miller, 734 Brandeis Theater Bldg.; Mrs. K. P. Eklund, 4319 Parker St. Meets Room 20, Baldrige-Weod Bldg., 20th and Fornum Sts. Public lectures Sunday evenings, 8 o'clock; class meetings Thursday evenings, 8 o'clock. Tel. Douglas 3393 or Webster 5771.

PASADENA, CALIF. ..... PASADENA: Mrs. Ida M. Clough, 1019 Montrose Ave., So. Pasadena; Mrs. Delia L. Colville, 1008 Garfield Ave. Tel. Home 1408.

PATERSON, N. J. ..... PATERSON: Mrs. Clara E. Ward, 225 Marion St.; Miss Martha Bazdorf, 41 Olympia St., Lakeview. Meets Room 307 Colt Bldg., Tuesday evenings, 8 o'clock. Tel. Paterson 1277-M.

PELHAM, N. Y. ..... PELHAM: Mrs. Florence Burnett, 246 Loring Ave.; Mrs. Fannie Brook, 328 Sixth Ave. Meets 246 Loring Ave., Thursday afternoons, 2:30 o'clock. Tel. 1483 W. Tel. 2122 W., Mrs. Burnett.

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PHILADELPHIA, PA. ..... PHILADELPHIA: Hugh F. Munro, 1737 N. Fifth St.; Miss Caryl Annear, 530 N. Natrona St. Meets 1710 Chestnut St., Room 31, Wednesday and Tuesday evenings, 8 o'clock.

PIERRE, SO. DAKOTA ..... PIERRE: Robert L. Kelly; Wallace E. Calhoun, 262 Coteau St. Meets 320 Pierre St., Sunday evenings.

PITTSBURG, PA. ..... IRON CITY: Mrs. D. Manning, Sec., 615 Union Bank Bldg.

PITTSBURG: Mrs. W. H. McAfee, 900 California Ave.; Mrs. Nellie R. Eberhart, 34 Exeter St. Meets Rooms 311-312 Whitfield Bldg., 8 o'clock. Tel. 105 Brady, Mrs. McAfee.

PORT HURON, MICH. ..... PORT HURON: Miss Vera Clark, 728 Court St.; Miss P. E. Spencer, Suite 14, 1258 Commonwealth Ave., Boston, Mass. Meets Public Library Tuesday evenings, 7:15 o'clock. Tel. 1016, Mrs. Peck.

PORTLAND, ORE. ..... PORTLAND: Mrs. Mildred Kyle, 420 E. Fifteenth St., North; Mrs. Esther E. Harvey, 639 Alberta St. Meets 403 Eiler's Bldg., Seventh and Alder Sts., Sunday and Wednesday evenings. Beginners' class, Tuesday afternoons. Tel. East 1861.

READING, PA. ..... READING: Edw. Kingkinger, 522 N. Ninth St.; Mrs. Harry A. Greim, 127 N. Fourth St. Meets 522 N. Ninth St. Public, Sunday evenings, 7:30 o'clock. Members' meeting, Wednesday evenings, 8 o'clock. Tel. Consolidated 381-4.

RENO, NEVADA ..... RENO: Mrs. Maud Menardi, 322 W. 4th St.; J. H. Wigg, Box 156. Meets Cheney Bldg., Room 5, Monday and Thursday evenings, 8 o'clock. Tel. 1071.

ROCHESTER, N. Y. ..... GENESEE: Claude Bragdon, 3 Castle Park, Mt. Hope Ave.; Dr. Lillian B. Daily, 427 Granite Bldg. Meets 101 Cornwall Bldg., 156 Main St., E., Tuesday evenings, 8:15 o'clock. Beginners' class, Thursday evenings, 8:15 o'clock. Tel. 1531 Home.

ROCHESTER: Miss Fanny C. Goddard, 87 Ave. D; Miss Esther Pringle, 454 Court St. Meets 101 Cornwall Bldg., Sunday afternoone, 4:15 o'clock. Tel. Stone 4423-L.

ROXBURY, MASS. ..... ROXBURY: Dr. W. B. Guy, 277 Warren St., Boston, Mass.; W. W. Harmon, Harvard Square, Cambridge, Mass.

SACRAMENTO, CALIF. ..... SACRAMENTO: C. M. Phinney, 420 Forum Bldg.; Mrs. Mary A. Craig, 1323 E St. Meets Room 2, Odd Fellows' Temple, Sunday and Thursday evenings, 8 o'clock.

SAGINAW, MICH. ..... SAGINAW: Mrs. E. G. Combs, Sec., 1524 N. Fayette St.

ST. JOSEPH, MO. ..... ST. JOSEPH: Miss Salina Sharp; Mrs. Alice Blum, 1011 N. 13th St.

ST. LOUIS, MO. ..... BROTHERHOOD: Frank Primavesi, 4200 So. Broadway; Mrs. Emma Niedner, 4249 Shenandoah. Meets Room 19, 3109 So. Grand Ave., Sunday afternoons, 3 o'clock; Wednesday evenings, 8 o'clock. Tel. Grand 2140.

ST. LOUIS: Mrs. M. A. Ellis, 4440 Delmar Blvd.; Mrs. Rena Langley, 4440 Delmar Blvd. Meets 3429 Franklin Ave., Sunday afternoons, 3 o'clock; Wednesday, Thursday and Friday evenings, 8 o'clock. Tel. Munro 82.

ST. PAUL, MINN. ..... ANNIE BESANT: Dr. W. J. Bracken, 224 Walnut St.; U. S. G. Croft, 224 Walnut St.

ST. PAUL: Dr. John McLean, 202-3 Am. Nat. Bank Bldg.; Miss Angie K. Hern, 259 Dayton Ave. Meets 210 Essex Bldg., 23 E. 6th St., Thursday evenings, 8 o'clock. Tel. Cedar 1478.

SALT LAKE CITY, UTAH..... SALT LAKE CITY: W. Rice, 144 W. First South St.; Frank B. Terriberry, Gregson Ave., Calder's Sta.

SAN ANTONIO, TEXAS ..... SAN ANTONIO: Mrs. Louise Weatherhead, 1829 N. Palmetto Ave.; Paul Lass, 403 Pruitt Ave. Meets 208 Central Office Bldg., Thursday evenings, 8 o'clock. Public lectures, Sunday afternoons, 3 o'clock. Tel. (old) 8130.

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SAN DIEGO, CALIF. ..... ANNIE BESANT: Mrs. Jennie M. Schinkel, 819 Spruce St.; Mrs. Tyndell Gray, 819 Spruce St. Meets 1322 Fifth St., Wednesday evenings, 7:30 o'clock. Public, Sunday evenings, 8 o'clock.

UNIVERSITY HEIGHTS: Dr. C. M. Hankin, 2263 Fourth St.; Mrs. Annie R. Wisner, 1734 Union St.

SAN FRANCISCO, CALIF. ..... GOLDEN GATE: Mrs. E. J. Eaton, 1472 Golden Gate Avenue. Meets 1472 Golden Gate Avenue. Public meetings, Sunday and Wednesday evenings, 8 o'clock. Tel. Sunset 1645.

SAN FRANCISCO: W. J. Walters, 2 A St.; Mrs. Dora Rosner, 346 Pacific Bldg. Meets 346 Pacific Bldg., Friday evenings, 8 o'clock.

SAN JOSE, CALIF. ..... SAN JOSE: Guilford J. Reed, 60 So. Eighth St.; William F. Davis, 350 N. Ninth St. Meets Spiritual Temple, Monday, Thursday and Saturday afternoons, 2 o'clock. Tel. San Jose 5099-R.

SANTA CRUZ, CALIF. ..... SANTA CRUZ: Mrs. Ida Springer, 89 Garfield St.; Mrs. Nellie H. Ulden, 145 Third St. Meets 145 Third St., Friday afternoons, 2 o'clock. Tel. 479-388, Main lines.

SANTA ROSA, CALIF. ..... SANTA ROSA: Christen Nielsen, corner Orange and Hazel Sts.; Mrs. Lucy M. Zoberbier, 433 Humboldt St.

SEATTLE, WASH. ..... SEATTLE: Ray Wardall, 541 New York Blk.; Mrs. Blanche Sergeant, Fauntleroy Park, Station T. Meets 1426 Fourth Ave., Sunday evenings, 8 o'clock. Inquirers' class, Friday evenings, 8 o'clock. Tel. Main 8232.

SHERIDAN, WYO. ..... SHERIDAN: F. Herbst, 465 Smith St.; Perry Hulse, Box 453. Meets Carnegie Library, Thursday evenings, 7:30 o'clock. Tel. 502.

SPOKANE, WASH. ..... SPOKANE: W. E. R. Brewster, 653 Arthur St.; Mrs. Agnes L. Clark, 831 Main Ave. Meets 413 Granite Blk., corner Riverside Ave. and Washington St. Public, Sunday evenings. Members, Friday evenings.

SPRINGFIELD, MASS. ..... SPRINGFIELD: E. S. Avery, 17 Cherry St.; Mrs. E. L. Bragg, 224 Main St., W. Meets 224 Main St., W., Thursday evenings. Tel. 1385-11.

SUPERIOR, WIS. ..... SUPERIOR: Alice L. Booth, 1423 Eleventh St.; W. E. Hally, 219 Truax Blk.

SUPERIOR NORTH STAR: Mrs. Edith Conklin, 1924 John Ave.; A. L. Williams, 289 W. Tenth St.

SUTERSVILLE, PA. ..... NEWTON: J. F. Clark, Sec., Smithdale, Pa.

SYRACUSE, N. Y. ..... SYRACUSE: Henry E. DeVoe, 1164 Cannon St.; Miss Fannie C. Spalding, 2364 Midland Ave., Onondaga Valley Sta. Meets 205 Gurney Blk., So. Salina St., Thursday evenings, 8 o'clock. Tel. 3715-J.

TACOMA, WASH. ..... TACOMA: G. A. Weber, Sec., 1529 So. E St. Meets Stradford Hotel, Room 26, Thursday evenings, 8 o'clock. Tel. Main 3061.

TAMPA, FLORIDA ..... TAMPA: Geo. P. Sullivan, Box 598.

TOLEDO, OHIO ..... HARMONY: Mrs. Gertrude Heller, Sec., 424 Rockingham St. Meets 219 Michigan St., Thursday evenings, 8 o'clock. Tel. Home 6170.

TOLEDO: Mrs. Theresa R. Lemmon, 2129 Madison Ave.; Mrs. Clara Bowser, 825 Ambia St. Meets 2263 Parkwood Ave., Saturday afternoons, 3 o'clock. Tel. 48X6, Mrs. Bowser.

TOPEKA, KAN. ..... TOPEKA: Francis Grover, 407 Monroe St.; Mrs. Jennie Griffin, 714 Horne St.

WASHINGTON, D. C. ..... CAPITAL CITY: Dr. W. W. Baker, 1841 N. Capital St.; Miss Edith C. Gray, Box 314. Meets Rooms 419-420 Corcoran Bldg. Public lecture Sunday mornings, 11 o'clock. Classes, Wednesday evenings, 8 o'clock.

WASHINGTON: Dr. Geo. H. Wright, Carroll Springs, Forest Glen, Md.; Mrs. U. P. Bradway, "The Germania," Third and B Sts., S. E. Meets "The Germania," Apt. 2, Sunday evenings, 8 o'clock. Tel. Lin. 3040.

WEBB CITY, MO. ..... WEBB CITY: Miss Ethel Watson, Sec., Box 486.

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BRITISH AMERICA

EDMONTON, ALTA. ..... EDMONDTON: Mr. A. F. Saunders, 128 Morris St.; H. T. Bolt, 110 Jasper Ave., W. Meets Labor Hall, Jasper Ave. Public lecture, Sunday evenings, 7:30 o'clock. Question class, Thursday evenings, 8 o'clock. Tel. 6470, H. T. Bolt.

MONTREAL, QUE. ..... MONTREAL: Ernest R. Dalley, 245 Hutchinson St.; Miss G. I. Watson, P. O. Box 672. Meets Room 10, No. 16 McGill College Ave., Tuesday evenings, 8 o'clock. Public lectures, Saturday evenings, 8 o'clock. Tel. East 3863, Mr. Fyfe.

REGINA, SASK. ..... REGINA: John Hawkes, Government Library; C. A. Grubb, Public Works Dept., Government Bldg.

TORONTO, ONT. ..... TORONTO: A. G. Horwood, 223 Major St.; Roy Mitchell, 204 Canadian Foresters' Bldg. Meets Canadian Foresters' Hall, Sunday evenings, 7:15 o'clock.

VANCOUVER, B. C. ..... LOTUS: G. A. Love, 1894 Seventh Ave., W.; Mrs. Jessica Hunt, Box 1224. Meets Room 17, 633 Hastings St., W., Tuesday evenings, 8 o'clock; Friday evenings, 8 o'clock. Tel. Seymour 9424.

ORPHEUS: Mrs. Campbell-Chappell, 1407 Robson St.; W. B. H. Parker, Western Club.

VANCOUVER: Wm. C. Clark, 1236 Melville St.; Kenneth McKenzie, Room 125, 119 Pender St., W. Meets Room 125, 119 Pender St., W., Tuesday and Thursday evenings, 8 o'clock. Public lecture Sunday evenings, 7:30 o'clock.

VICTORIA, B. C. ..... VICTORIA: Capt. Chas. E. Clark, 1130 Summit Ave.; C. Hampton, P. O. Box 73. Meets 1203-05 Langley St., Sunday afternoons, 3 o'clock, opp. Court House; Wednesday evenings, 8 o'clock. Tel. 177.

WINNIPEG, MAN. ..... WINNIPEG: John McRae, 106 Hammond Blk., 63 Albert St.; A. W. McMasters, 794 St. Urbain St., Montreal, P. Q.

Number of Lodges, 131. Approximate membership, 3550.

NOTE:—For the following cities, where no lodges exist, names are given of resident Theosophists.

Amherst, Wisconsin.....Mrs. Annie C. Fleming.
Cortland, New York.....Dr. and Mrs. H. G. Henry, 25 Oswego St.
Fillmore, California.....Mrs. Elizabeth Elkins Rivard.
New Haven ,Connecticut.....J. L. Buttner, M. D., 763 Orange St.
Paducah, Kentucky.....Mr. W. G. McFadden, 605 Broadway.
Red Wing, Minnesota.....Mrs. David R. Jones, 824 Third St.
Scottsbluff, Nebraska.....Dr. Andrew Crawford.
Sioux City, Iowa.....R. S. Owen, Sr., 1140 22nd St.

TREASURER'S STATEMENT FOR MARCH, 1913

RECEIPTS		DISBURSEMENTS	
Accounts received	$ 153.95	Freight and cartage	$ 34.84
Fees and dues	1376.68	Furniture and fixtures	146.40
Magazine	199.64	Stationery and Supplies	55.96
Krotona Fund	409.05	Krotona Estate	700.00
General Fund	359.74	Paper and printing	833.23
Preparation Fund	106.55	Postage	170.50
Sundries	3.01	Salaries and commission	196.75
Balance on hand February 1	1668.56	Sundries	198.24
Total	$4277.18	Total	2335.92

Balance on hand February 28, 1913.....**$1941.26**

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Collins: Light on the Path.
Cooper: Methods of Psychic Development.
Kingsford: The Perfect Way, or the Finding of Christ.
Leadbeater: The Christian Creed; The Perfume of Egypt; etc.
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